THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THIRD SUNDAY AFTER TRINITY.

"There is joy in the presence of God over one sinner that repenteth."—*St. Luke* xv. 10.

Oh hateful spell of sin! when friends are nigh,
To make stern memory tell her tale unsought,
And raise accusing shades of hours gone by,
To come between us and all kindly thought!

Chill'd at her touch, the self-reproaching soul
Flies from the heart and home she dearest loves,
To where lone mountains tower, or billows roll,
Or to your endless depth, ye solemn graves.

In vain; the averted cheek in loneliest dell,
Is conscious of a gaze it cannot bear;
The leaves that rustle near us seem to tell
Our heart's sad secret to the silent air.

Nor is the dream untrue; for all around
The heavens are watching with their silent eyes,
We cannot pass our guardian angel's bound,
Resign'd or sullen,—he will hear our sighs.

He in the mazes of the budding wood
Is near, and mourns to see our thankless glance
Dwell coldly, where the first green earth is strow'd
With the first flowers that lead the vernal dance.

In wasteful bounty shower'd, they smile unseen;
Unseen by man—but what if purer sprights
By moonlight o'er their dewy bosoms lean,
To adore the Father of all gentle lights?

If such be there, oh grief and shame to think
That sight of thee should overcloud their joy,
A new-born soul just waiting on the brink
Of endless life, yet wrapt in earth's annoy!

O turn, and be thou turn'd! the selfish tear,
In bitter thoughts of low-born care begun,
Let it flow on, but flow refined and clear,
The turbid waters brightening as they run.

Let it flow on, till all thine earthly heart
In penitential drops have ebb'd away,
Then fearless turn where heaven hath set thy part,
Nor shudder at the eye that saw thee stray.

O lost and found! all gentle souls below
Their dearest welcome shall prepare, and prove
Such joy o'er thee, as raptured seraphs know,
Who learn their lesson at the Throne of Love.

KEBLE.

FAREWELL.

Nay, shrink not from the word "farewell!"
As if 't were friendship's final knell;
Such fears may prove but vain:
So changeful is life's fleeting day,
Whene'er we sever—hope may say
"We part *to meet again.*"

Even the last parting earth can know,
Brings not unutterable wo,
To souls that heavenward soar;
For humble faith, with steadfast eye,
Points to a brighter world on high,
Where hearts that here at parting sigh,
May meet—*to part no more.*

Bernard Barton.

THIS IS NOT YOUR REST.

There is a rest so pure and bright,
No mortal mind may scan,
Where, robed ineffably in light,
The God, Redeemer, Man,
Benignant views our needful strife,
In pressing through the maze of life:
With more than mother's fondest love,
He guides us to that rest above.

Nothing but holiness is there,
But separating lies
A yawning gulf with entrance fair;
And he who enters dies.
Beyond the eye its widths extend,
To lowest hell its depths descend!
Who shall escape? The penitent
Whose heart and hope on Christ is bent!

Who, still for imperfections sighing,
Still pants for purer bliss on high;
And, while he *lives* himself denying,
Would count it greatest gain to *die:*
To die in Christ—to see his face!
To find with Him a resting place!

M. A.

CHURCH DOCUMENTS.

BISHOP BROWNELL'S SECOND CHARGE, NO. III.

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut: delivered at the Convention of the Church in said State, in Trinity Church, New-Haven, on Wednesday, the 6th of June, A. D. 1832, by Thomas Church Brownell, D. D. LL. D., Bishop of the Diocese of Connecticut.

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There is yet another prejudice, still more injurious than those to which I have adverted. We are accused of believing in no other change of heart than that which is effected in baptism. It is probable that we ascribe more importance and efficacy to the sacrament of baptism, than is now usually attached to it by our brethren of other communions, and that we also entertain somewhat different views concerning the operations of divine grace in the conversion of the sinner. But I imagine the charge in question is chiefly based on a misapprehension of the meaning of a word. In our liturgy, regeneration is always spoken of as connected with baptism. But this is rather in reference to a change of spiritual condition, than a change in the moral qualities and affections of the heart. The term is used to denote that mutation which takes place when a person is translated, by baptism, from the society of the world, to a state of covenant relationship with God; from the natural state in Adam, to the spiritual state in Christ. This too is the sense in which the word is used, by St. Paul; who expressly denominates baptism, "the washing of regeneration." In this sense the word was used by all Christian writers, till the times of the Reformation. Since that period, the figurative application of the word has been extended, so as to denote the change of heart which takes place, in the conversion of a sinner. The popular idea of regeneration, at the present day, I believe, is an instantaneous change from sin to holiness, wrought in the heart and affections by the irresistible influence of the Holy Ghost, and without any concurrence or co-operation on the part of the sinner himself. Without stopping to consider the correctness of this idea, it is obvious that it is very different from the sense affixed to the word in our baptismal office, and in the office of confirmation; and the charge referred to may be successfully refuted by a mere reference to our established usage of what has now become an equivocal word.

That our Church recognises the doctrine of a change of heart, in its proper acceptation, there can be no doubt in the mind of any one acquainted with her standards of faith. Baptism is denominated "an outward visible sign of an inward spiritual grace." The "renewing of the Holy Ghost," the inward spiritual grace, is deemed no less essential to salvation than the outward symbol, "the washing of regeneration." No person who lives in a state of deliberate and habitual sin, (whether he has been baptized, or not,) has the least reason to hope for salvation, without repentance and conversion; and no sinner can repent and turn to God, without the assistance of his Spirit. Even those who live in constant communion with Christ, "being regenerate and made his children by adoption and grace," are taught to pray "that they may daily be renewed by the Holy Spirit."

I believe there is no Christian denomination in our country, more faithful than our own, in maintaining the necessity of a radical and thorough change of nature; a change in the natural dispositions and affections of the heart, and in the habits and conduct of the life. On this point, then, I trust that you will clearly set forth the doctrines of the Church, which unquestionably are the doctrines of Scripture, and that you will admonish the people of your charge, that they "put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; that they be renewed in the spirit of their mind; and that they put on the new man, which after God is created in righteousness and true holiness."

As in the administration of baptism, we receive the seal of our admission to a covenant relationship with Christ, so in the sacrament of the Lord's Supper we continually renew our recognition of that covenant. Both the sacraments are designed to keep us in perpetual remembrance of our religious obligations, and also to be tokens and pledges to us of the love and favor of God. Nor are they the mere tokens of spiritual blessings which God will confer on his faithful children, but they are themselves means and instruments of grace and salvation. As the body participates with the soul, in our moral acts, so it becomes likewise a partaker with it in the religious acts designed for our sanctification: and as both body and soul must be happy or miserable together, in a future state, so the providence of God has ordered that they shall both participate in the means of salvation, in the present world. All this is implied in the Scriptural view of "the washing away of sin," in baptism, and in "the communion of the body and blood of Christ," in the holy eucharist.

Brethren, it is a peculiar function of your office to administer these holy sacraments; and you will find in the performance of this duty, one of the most salutary means of promoting the religious edification of the congregations committed to your charge. You will be careful to represent them according to their true import and design: not as mere ceremonies conducive to the order and union of the Church; much less as possessing any inherent efficacy to confer grace, without a suitable disposition in the recipient; but as being to those who receive them worthily, "certain sure witnesses, and effectual signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him."

The religious instruction of the young constitutes a peculiarly interesting department of ministerial duty. If we see many youth grow up in habits of dissipation and vice; regardless of the well-being of society, disobedient to parents, and unmindful of their duties to their God, the cause of the evil may generally be traced to a neglect of their religious education, or to the erroneous views under which religion has been presented to their minds. "Train up a child in the way he should go; and when he is old, he will not depart from it." It is one of the peculiar excellences of the Church to which we belong, that she has provided a form of instruction for her youthful members, no less admirable for its Scriptural simplicity, than for its comprehensive import. It contains all that it is most desirable for youth to know; an explanation of the nature of their Christian covenant, with the obligations it imposes, and the privileges it confers; a short syllabus of the Christian faith; the summary of religious duties enjoined in the decalogue, with the concentration of the spirit of them in the two precepts of the Saviour; and a brief instruction in the duty of prayer, and the nature of the sacraments. Such are the subjects of the Catechism. It is provided by the rubric that every minister shall, on Sundays or other suitable occasions, instruct the children of his parish in this Catechism; and parents and guardians are required to lend their co-operation in this laudable work. The general establishment of Sunday Schools has relieved the clergy from much of the labor of catechetical instruction, but not from the responsibility of seeing that the instruction is duly and judiciously communicated. I regard the establishment of Sunday Schools as one of the most important improvements in the religious education of children. By it the course of instruction prescribed by the Church is greatly extended; the young people, who lend their beneficent aid in the labor of instruction, are the more deeply impressed with their own religious duties, while inculcating those duties on others; and the children themselves are the more surely attracted to the house of God, and by being associated together in the acquisition of religious knowledge, become the more emulous to excel, in whatsoever things are amiable, lovely, and of good report.

The ordinary Sunday School education is completed at a period peculiarly important in the life of young people. It is the period when the habits are forming, and when their moral and religious characters are usually fixed for life. At this interesting period, the young demand the especial care of their spiritual pastors. The wisdom of the Church has provided for this crisis by the course of religious instruction which should precede the holy rite of confirmation. It is the duty of the clergy to see that the youth of their parishes are prepared for this solemn rite, by a full course of instruction, as well in regard to the special import of their baptismal engagements, as in relation to the general principles and duties of the Christian religion. The organization and instruction of Bible classes is a very successful method of discharging this duty. The youth are thus incited to a careful study of the holy Scriptures, while they are assisted in their efforts by the colloquial expositions and familiar lectures of their pastors. Experience has shown, indeed, that this method of instruction is particularly interesting to all classes; and I have generally found the religious state of those parishes the most encouraging, where this method of instruction has been zealously pursued.

It is another advantage of these familiar lectures, that they present suitable occasions, and afford peculiar facilities, for explaining and enforcing the distinctive principles of our Church. Surrounded, as we are, by different denominations of Christians, who are constantly inculcating their peculiar tenets, it is especially important that Churchmen should be thoroughly acquainted with the principles they profess, and the reasons on which they are grounded. The points of doctrine, concerning which most of the Christian denominations dissent from us, are regarded by them as matters of minor importance. But the great question of the source and derivation of ministerial authority, concerning which we differ from them, is esteemed by us as a fundamental principle of the Gospel, in relation to which we can make no compromise, without a violation of conscience. We presume not to judge others: to their own master they stand or fall. For ourselves we believe it "evident to all men, diligently reading holy Scripture and ancient authors, that from the Apostles' time, there have been these orders of ministers in Christ's Church,—Bishops, Priests, and Deacons." And we regard none as a lawful minister in this Church, except he have had episcopal ordination. Any other form, or source of ministerial authority, the Church considers as unscriptural and erroneous. But she passes no judgment in regard to the consequences of this error; either with respect to those who exercise an unscriptural ministry, or those who receive it.

ADDRESS OF BISHOP MEADE,

To the Convention of the Protestant Episcopal Church of the Diocese of Virginia, assembled in Alexandria, May 16, 1832.

Dear Brethren,—The narrative of Episcopal duties performed by me within our bounds during the past year, will be very brief, for those duties were few in number. You will recollect that during the last summer my services were called for by the newly-organized dioceses of Kentucky and Tennessee. A compliance with those occupied nearly three months, and of course withdrew me during that period from the scene of my ordinary labors. The detailed account of duties performed in these infant dioceses were presented to the proper authorities thereof, and having been duly spread before the public, need not now be repeated. So long an absence from my parish and family, will, I am sure, be accepted as an excuse for the postponement of some visits which I intended to parishes within our own diocese. Nevertheless it was my purpose to spend the two months immediately preceding this, our meeting, in visiting some of the middle counties of the State, according to the wish of Bishop Moore; but it pleased Providence to prevent the execution of the same, by sending sickness on some members of my family, under circumstances which required my presence at home. With divine permission, I expect to enter upon the proposed tour in a short time after the rising of this Convention. I now proceed to make mention of those acts performed by me in the Diocese of Virginia since your last annual meeting. I availed myself of the opportunity presented by my visit to the western counties, to make some appointments for the benefit of our congregations in Staunton and Kanawha. At the former place I expected, according to previous notice, to find a new church ready for consecration, but in this was disappointed, unavoidable circumstances preventing its completion. I reached Staunton on the third of May, and tarrying there a part of two days, preached twice, and administered the rite of confirmation to twelve. By recent intelligence from the diligent pastor of that congregation, I learn that the church in Staunton is completed, and that another in the country bids fair to be ready for consecration and use in a short time. From Staunton I proceeded to Kanawha, reaching Charleston on the following Saturday. In that place and neighborhood I spent five days, preaching seven times, administering the communion twice, and baptizing six children. During the last fall the members and friends of our Church in that region, obtained the services of the Rev. Frederick Goodwin, who is now with us to render a more specific account of the condition of that portion of our Zion. From Kanawha I proceeded to the duties which awaited me in the west. Through God's good providence I was enabled to perform all that was required of me, and permitted to return in health and safety to my family and people by the last of July. If any good shall result from the labors performed, I shall consider them light indeed, and not worthy to be mentioned. A few weeks after reaching home, and on the 21st of August, I was called to the pleasing task of consecrating to the service of God, a new and very excellent church in Berryville, within my own parish.—Myself and people were much encouraged by the presence of a number of brethren from different parts, who for three successive days and nights were engaged in offering up solemn prayers to heaven, and delivering faithful and animated exhortations to large and attentive congregations. On the last day, which was the Lord's day, the sacrament of baptism was administered to one adult, the rite of confirmation to seven persons, the office of Deacon was conferred on Mr. Chaplin Hedges, and the Lord's Supper was distributed among a large number of communicants. A few days after the above-mentioned services, I attended an association in Winchester, where our exercises were also continued for three days and nights, closing on the Sabbath, with the administration of the rite of confirmation to eight persons, and the Lord's Supper to a goodly number of communicants. In the month of September I was called to visit the Churches in Fauquier, Culpepper, and Fredericksburg. My duties commenced in Culpepper. The Rev. Mr. Woodville, the Rev. Mr. Lemmon, Mr. Zachariah Meade, and Mr. George Smith, were present. During the two days and nights we were together, it was felt to be good that we were there. With the rising sun we repaired to the house of God, where a number of devout people met with us. In the forenoon, afternoon, and evening, intercessions, prayers, and exhortations, were not in vain. The earnest desires which already existed in many hearts, were, we trusted, increased and confirmed into holy resolutions. On the second day the rite of confirmation was administered to eighteen, and was followed by the Lord's Supper.

From Culpepper I proceeded in company with the Rev. Zachariah Meade to Fredericksburg, where a spiritual feast awaited us. From some months before, the religious state of that parish had been deeply interesting. The Rector traces the commencement of that happy revival with which his people have been blessed, to serious impressions made upon the minds of some of the young members of his congregation at the Convention in Norfolk. The impressions were soon communicated to others, and spread from heart to heart, until a general and very deep concern prevailed in the congregation. Meetings for religious exercises became more frequent in the church, the lecture room, and private houses. The anxieties of souls, hungering and thirsting after righteousness, loudly called for every effort from the minister and the pious members of his church. The result was such as must give joy to every friend of religion. God perfected praise out of the mouth of babes; young men and maidens were converted to the Lord; even the old were born again; the zeal of Christians was stirred up; infidelity was amazed, vice stood abashed, scoffers became mute; all ages, characters, and classes flocked to the house of God as a place of deep and all-absorbing interest. Such was the condition of the Church in Fredericksburg when I was called upon to assist in the admission of a number of new converts to all the privileges of the Church of God. It was indeed a most delightful and triumphant season to myself and the brethren assembled on the occasion. Often did we meet together with people who evidently felt that it was good for them to be there, who delighted to sing together in hymns and psalms, and spiritual songs, singing and making melody in their hearts to the Lord. We felt that it was good for ourselves to be there, that our faith and zeal might be improved. On the Sabbath we were privileged to hear the renewal of solemn baptismal vows in the rite of confirmation uttered by more than seventy persons, from the age of fifteen to three score and ten. We have good reason to believe that those vows were made in sincerity and truth, with enlightened understandings and sanctified affections. No methods were used to produce a spurious excitement, and hurry to an open profession of religion those who might be under its influence. Such a revival as this may God grant to all our Churches. I have only to add, that on the evening of the day when this interesting scene occurred, the sacrament of the Lord's Supper was administered, and Mr. Seneca Bragg and Mr. Stewart were admitted to the order of Deacons. The morning service, sermon, and rite of confirmation occupied so large a portion of the day, that it was thought expedient to defer the remaining exercises until the evening. On leaving Fredericksburg I proceeded to Fauquier, where I preached at Warrenton on Tuesday, at which time thirteen persons were confirmed. On the two following days I preached in the upper part of the county, at the Cool Spring meeting house, and intended to have held a confirmation and administered the Lord's Supper on the third day, but was arrested by the hand of sickness, which for some weeks disabled me from all duty. Much sooner than I deserved, it pleased Providence to raise me up from the bed of sickness, and enable me to engage in his service. The first public act performed after my recovery, was bestowing Priest's orders on the Rev. Mr. Bragg, which was allowed before the canonical period, with a view to his entering into the services of the Missionary Society in a distant part of our country. His ordination took place in the new church at Berryville, on Sunday, November 13, 1831. From that time till the month of April, my services were confined to my own parish. On the 12th of April, I set out to visit, according to appointment, one of the churches in Hampshire, but in consequence of the sickness of my horse was unable to reach the place of appointment. I was obliged to retrace my steps, in order to fulfil an engagement at Mill Creek on Saturday, the 14th. This I was enabled to do, as well as to reach Martinsburg, and preach there the same evening. On the following morning, which was the Sabbath, I preached again at Martinsburg, baptized a child, confirmed two persons, and administered the Communion. At night I preached to a large congregation in the country, at Mount Zion Church, and the next day preached again, baptized one adult, and confirmed two persons, and administered the Communion. I am happy to inform the Convention, that the Rev. Mr. Johnson has been chosen Rector of this parish, and will enter immediately on his duties.

On the following day I proceeded to Shepardstown, where I preached in the evening and also the next morning. From thence I went to Charlestown, where I also preached twice, and on the second occasion confirmed nine young and interesting disciples of our Lord. On the following Friday, Saturday, and Sunday, being the season set apart for the special consideration of the sufferings, death, and resurrection of our Lord; the services were held at the chapel in Frederick Parish and the church at Berryville, by the Rev. Wm. Jackson and myself, on the last of which days, in the church at Berryville, I baptized one adult, confirmed seven, and administered the Lord's Supper to the communicants of the parish.

The last services performed were at Leesburg, on my way to this place, where I preached on Saturday evening, Sunday morning and evening, beside addressing the teachers, parents, and children of the flourishing Sunday School in that place. On Monday morning, before I left there, a meeting of a few friends of the measure, assembled, and commenced a subscription for a new and larger church. One thousand dollars were subscribed, which with other means already in hand, and what may certainly be expected from others not present, almost insures the object of the meeting. Such, brethren, are the only services I have been able to render to the Church, in aid of our beloved Father, to whose assistance you have called me.

William Meade,
Assistant Bishop of Virginia.

CHURCH PRINCIPLES.

REFLECTIONS ON CHURCH GOVERNMENT,

By Mr. Hey, of Leeds.

1. It appears, from various declarations of our Saviour and his Apostles, that *the Christian Church shall never cease to exist in the world;* we may, therefore, fairly conclude, that the directions which are given in Holy Writ for the formation of the Church in the time of the Apostles, are to be applied to the same society in all ages; allowance being made for the cessation of those miraculous powers which were granted to the first Christians, and for the unavoidable disturbance to which the regular order of the Church may be exposed in times of persecution. What the inspired Apostles considered as important in the formation of the Church, ought not to be considered by us as of little import. The Church must be formed after some model; and we have no authority to deviate from that model which inspiration dictated, unless it be in such things as are, by a change of circumstances, rendered impracticable. It is not a sufficient objection to say,—The Apostles did not declare that this order was to be perpetual. Such a declaration was unnecessary. A regulation appointed by divine authority, in a society that was designed to continue to the end of time, bears the stamp of perpetuity upon the face of it. It should become impracticable, before it should cease to be practised by those who take the Word of God for their guide. All laws which are not expressly made for a limited time, are of course perpetual, until they are abrogated by an authority equal to that by which they were enacted. Christians of all persuasions seem to agree in these sentiments; for they either profess to form their Church government on what they conceive to be the primitive model, or attempt to support, by the authority of Scripture, that order which they have adopted from accidental circumstances.

2. *The commands relative to Church government, like those which relate to many other duties, are partly positive, and partly discretional.*

In this case we are as much bound by the positive declarations, as if nothing had been left to our discretion. General directions are also given for the regulation of those circumstances which are committed to our discretion. We stand in the same predicament with relation to other duties. Alms-deeds, for instance, are positively enjoined, but no specific proportion of our wealth is directed to be set apart for this purpose. Yet we have general directions to guide our conduct in this discretional circumstance. It is our duty to collect those particulars which the Apostles clearly enjoined, by precept or example, in the formation of the Christian Church, as far as they are applicable to a settled state of the Church. Such injunctions we are bound to follow. No private opinions of what is best can authorize us to depart from them. In all matters left to our discretion, we must conduct ourselves by those general rules which the Scriptures afford for the guidance of that discretion. If it should appear, for instance, that the Apostles appointed different orders of ministers in the Church, but did not appoint a particular mode of conducting public worship; the Christian Church is bound to retain those orders of ministers, but may exercise its discretion with respect to the mode of worship, provided the general rules given for the guidance of that discretion are observed. Or, if the Apostles have marked out with precision the duties of an officer of great consequence in the Christian Church, whose continuance in the Church was necessary for the execution of that plan of Church government which they, by divine inspiration, had appointed; and yet have left no directions how this officer should be elected in future ages; we are bound to consider the office as perpetual, but the mode of election to that office as discretional.

3. Some persons have imagined, that *if matters relative to Church government had been of importance, they would have been more clearly revealed.* Such imaginations are highly improper, if divine revelation has given any directions relative to this subject. We must not pretend to dictate to the all-wise God, how he shall reveal his will to us. If he has revealed it in any way, this ought to be considered as sufficient to command our obedience.

The excellent writer, Bishop Butler, has observed, that a preponderance of argument in favor of any duty requires our obedience, as well as a more clear and explicit revelation. Let it be granted, for the sake of argument, that no particular form of Church government is *commanded* in Scripture; yet, we cannot thence conclude, that all Christian Churches have equally the support of divine authority. For the inspired Apostles formed the first Christian Church after a particular model; and if any modern Church has the example of the Apostles on its side, all other things, being by the supposition equal, this Church has a preponderance of argument in its favor.

4. But *the example of persons acting by divine authority,* not only affords a preponderance of argument in favor of any branch of conduct, in which they may be imitated; but *it is expressly proposed in holy Scripture, as a model of our conduct.* The Apostle Paul says, "Walk so as ye have us for an example;" and no good reason can be given why this example should be followed only in things pertaining to private life. His example, as a superintendent of the Christian Church, calls for imitation. We may, therefore, rank among the number of divine precepts, such rules as he prescribed for the formation and government of the Christian Church, as far as they relate to it in a settled state, in which no miraculous powers were to exist, nor special inspiration to direct its governors.

5. Though the Scriptures are our only sure guide with respect to Christian doctrines and practice; yet, if it should appear, that the Scriptures are silent with respect to a matter of fact, well known to those whom the Apostles addressed in their epistles; we seem to be *directed in this particular to the first writers in the Christian Church,* who have mentioned the fact concerning which we are inquiring. If, for instance, an officer of some consequence in the Christian Church is frequently mentioned in the New Testament, in the choice of whom great care was to be observed, and yet the sacred writings are silent with respect to the duties of his office; we are evidently led to inquire of the first Christian writers, what these duties were, and to acknowledge them to be the proper duties of the office.

6. It has been considered by many as a sufficient proof of the rectitude of the government subsisting in any Church, that *the labors of its ministers have been beneficial to mankind.* If these have turned sinners unto righteousness, they are regarded as possessing a sure testimony of the divine approbation of their conduct. The conversion of sinners has perhaps never been effected by any who have opposed, or neglected, the fundamental doctrines of the Gospel; but success in this important concern will not prove that a minister is altogether right in his sentiments or conduct. The differences which subsist among pious and successful ministers of different persuasions must convince us, that errors to a certain degree are not inconsistent with success. Yet we should always keep in mind, that a wilful neglect of any divine command can admit no apology. We must not argue, that, because our obedience is strict in matters of great concern, we may allow ourselves to depart from the Gospel rule in matters of inferior moment. We should always keep in mind the declaration of our Saviour when comparing the tithing of mint, anise, and cummin, with the weightier matters of the law; "These ought ye to have done, and not to leave the others undone." We may not be aware of the injury which religion, in a course of time, may sustain, by a departure from that order in the Church which divine authority has established: nor are we allowed to weigh the consequences of disobedience, with a view to satisfy ourselves in the neglect of any divine command.

One general command respecting Church government is, "Let all things be done decently and in order;" and if success is to be considered universally as a proof of right conduct, then no one was ever instrumental in turning a sinner from the error of his way, who, in that part of his conduct which proved beneficial, was guilty of a breach of this command. I will not at present consider what decency and order require, but will, in this argument, leave every one to his own judgment. I will only appeal to the conscience of every reader, whether he is persuaded that the spiritual good above mentioned was never effected by any one, while departing from such conduct as decency and order required.

Again: the same conduct may do good in one respect, and mischief in another. If we are to regulate ourselves by events, and not by divine commands, we must first know whether the conduct in question will do more good or harm. This rule is very uncertain, and must always be superseded by the authority of a divine command. It can only be called in aid in matters of which the consequences are doubtful, and of such as are left entirely to our own discretion.

If even greater good should appear to be done, for a time, by following our own plans; yet a conduct not regulated by divine authority, may bring on a course of events attended with irreparable mischief, far out-weighing the present temporary advantage.

Further, when we allow ourselves to break through the order of divine appointment, with the prospect of doing a greater good, we depart from that subordinate station in which divine Providence has placed us. We take upon ourselves to direct, where we ought to obey. We disregard that express divine prohibition of doing evil that good may come; and forget that sentence which the Apostle has pronounced upon all who conduct themselves by such a principle, "Whose damnation is just."

7. The *charge of uncharitableness* seems to deter many from entering upon the inquiry, whether any mode of Church government has exclusively the stamp of divine authority. They see good men of all persuasions, and therefore think it needless to inquire which form of Church government is most conformable to the plan laid down in Holy Scripture. They are also deterred from this investigation by the idea, that a claim to divine authority in an affair concerning which good people are so much divided, would imply an uncharitable censure upon all who differ from ourselves.

True Christian charity will never deter us from the most strict inquiry into our duty. We are not to guide ourselves by the conduct of others, who have no greater claim to inspiration than ourselves. The unerring word of God, the Bible, is our rule of faith and practice. "Let God be true, and every man a liar." It is our duty to examine the word of God carefully, that we may regulate our conduct aright in every particular. We shall not be excused in any neglect or error, concerning which divine authority would set us right, by pleading the example of others. Nor does it necessarily follow, that we must condemn others, who profess to follow the same guide as ourselves, because we may differ in our interpretation of some things contained in divine revelation.

MISSIONS.

We are indebted to the (Auburn) Gospel Messenger for the sketch which follows, of Indian character and manners. It is from the pen of a female correspondent of the Messenger, who, if we recollect accurately, has for a considerable period enjoyed very favorable opportunities for observation upon the points noticed in her sketch. Now that attention is turned to the darkness which still shrouds the Indian mind, we deem it a duty to furnish full and authentic information, in order to stimulate zeal, and give a right direction to effort in their behalf.

THE WINNEBAGO NATION.

As the intercourse of this tribe with the white population has been more limited than that of most other tribes east of the Mississippi, it is probable that their virtues and vices are more peculiarly their own, and that, with the exception of a passion for ardent spirits, they are little indebted to their foreign neighbors for any of their characteristics. The idea we form of the Indian character from the early traditions of our country, or from the fashionable writings of the present day, is, in regard to the western tribes, quite erroneous. Sanguinary in war, indolent in peace, we seldom meet a Mi-an-tun-no-moh or a Sassa-cus, still more rarely an Uncas, or a Chingach-gook. The sentiments ascribed to them of high, honorable pride, amount to little more than the spirit of vanity, which with us displays itself in jewels and equipage—with them shines forth in gay calico, paint, and cocks' feathers. Pride, it is true, forms a predominant feature in their character, but it is purely *national pride*, an honest Scottish belief, that their own nation is superior to any other in existence. They look with especial contempt upon their white neighbors, who are, in their eyes, slaves toiling for their daily subsistence, and ignorant alike of liberty and true enjoyment.

But their character has its lights as well as its shadows; and in relief to their pride and indolence, stand forth their parental affection, and their sacred regard to the rights of hospitality. The stranger is made welcome to a corner of the wigwam, and a share of the skins which form their bed; to a portion of their food, however scanty, and to whatever other comforts their miserable way of life affords.

Their summers are passed in villages, containing usually eight or ten huts, rudely constructed with poles and covered with bark. Adjoining these buildings, is an enclosure of a few acres for the cultivation of corn, beans, and pumpkins. Their style of agriculture is extremely primitive and simple, being performed chiefly with the hoe, and the *fingers* of the women. Upon the latter devolves every laborious occupation. They build the wigwams, and, if change is necessary, transport them on their shoulders, from place to place. They cut wood for fuel, and perform every office requiring exertion and labor. It is not unusual to see a poor female bending and tottering beneath the weight of her *lodge*, slung across her shoulders, upon which is seated a well grown infant. The husband walks leisurely along, carrying his gun, or his pipe, and apparently entirely indifferent to the accommodation of his unfortunate help-mate. The men consider all employment derogatory, except war, hunting, and fishing. They are great beggars, and here the Scottish comparison fails, for they do not think it compromising their dignity to petition long and earnestly for a *glass of whiskey*, or when that is refused them, for any other trifle of which they stand in need.

At the close of the autumn, the families leave their villages for their *wintering grounds*.—These are selected beside some stream or lake, for the convenience of procuring fish for their winter's subsistence. Here, likewise, they set their traps for the beaver and musk-rat, the sale of whose skins constitutes a small revenue, and together with the annuity of eighteen thousand dollars, paid by the United States' government to the nation, would, with ordinary foresight and providence, be sufficient to secure them from want. Their dwellings, during this season, are sufficiently comfortable, being constructed of coarse mats, thrown over a frame of poles, and sheltered from the inclemency of the weather by the boughs of the thicket, in which they uniformly choose their encampment. They have few of the civilized arts among them. The women understand the use of the scissors and needle, and some of them embroider very neatly with beads and porcupine quills. It is the pride of the bridegroom to display his leggins, moccasins, belt and garters, and to extol the taste and industry of his bride. The furniture of their huts is simple, consisting of a few kettles, wooden bowls and ladles, with an assortment of bags formed of the bark of trees, to contain their wardrobe.

The visit of some of the chiefs of the nation to the seat of government in 1828-9, has improved the general knowledge of the comforts of life. A still greater change has been effected by it, in their feelings and disposition toward the American people, which are becoming more friendly and pacific.

The facilities for the introduction of education, and eventually of the Christian religion among them, are believed to be increasing. There is no doubt that a Mission school established within their nation would meet general encouragement. They have great objections to sending their children to a distance from them, and there is therefore little hope that they will reap much benefit from those schools already in operation. It is, probably, from the result of their observations upon the change produced in other tribes, by the exertions of the Missionary establishment, as well as the effect of education upon the half-breeds of their own nation, that we must expect a melioration of their prejudices upon the subject. They would undoubtedly co-operate in efforts to establish schools among themselves, and it is possible that a daily observation of the beneficial change produced in their children, might have a silent but equally powerful effect, upon the parents themselves.

I will not, Sir, trespass longer upon your patience, with these details. I cannot doubt that these particulars, connected with a miserable and degraded portion of our brethren, will be interesting to you and to every philanthropist. It is a consolatory circumstance that, amid so much of suffering, and what, to us, would appear privation, they seem quite contented and happy. Indeed, they would perhaps resist as innovation, our attempts to make them comfortable in our own way. May the Father of all, bless the efforts which are now making, to teach the Heathen the knowledge of his name, until the most distant tribes shall at length be found rejoicing in his light and truth.

REVIEW.

DR. STRACHAN'S LETTER ON THE LIFE AND CHARACTER OF BISHOP HOBART.

Messrs. Editors,—Churchmen hail this record of the virtues of Bishop Hobart, with a pleasure not unmingled with regret. Where, they are inclined to ask, is the domestic monument which some one of his many sons was bound to raise to his memory? Why is that pious task left to foreign hands? Is it not a reproach, that with the exception of one free-will "Memorial," this our father should have been

> "By strangers honor'd, and by strangers mourn'd."

But there is yet time and room for a noble biography,—*time*, for Bishop Hobart's name is not destined to be an ephemeral one,—and *room*, for as yet the task may be said to remain undone. The postponement of his "Life," therefore, while fatal to the temporary interest of his own generation which is so quickly following him, and of those personal friends who would gladly dwell on all the minutest records of one whom they so tenderly remember, may yet, we trust, be favorable to a higher interest, and be the means of giving truth and fulness to that inspiriting portraiture which is to go down to those who come after them. And never, it may be added, had biographer a finer subject. The features of Bishop Hobart's character stand out in such bold and prominent relief, that they cannot be mistaken. They individualized his mind; they moulded his sentiments; they gave entireness and consistency to his life; they stamped their form and presence on the communion over which he presided: so that his history is that of the Church. And however men may differ in the estimate of his course, none can deny but that it shaped, and probably will long continue to do, the fortunes of the Episcopal Church in this diocese—while living, by the power of his presence,—and now, dead, through the spirit imbibed by those who grew up around him. It is observed by Hume, in his English History, that the fear of Cromwell survived his life, and dictated to Spain the terms of peace a twelvemonth after his death. The name of Bishop Hobart, it may be said, is not wholly wanting in this sympathetic proof of power;—it has not yet wholly lost its charm to advance a cause, or daunt an adversary. "Stat magni nominis umbra."

It is in such characters that the historian finds the materials of philosophic history; for they contain the moving springs of national action: and if the virtues of private life be superadded, as in this case they were, they afford to the biographer his happiest and most influential theme.

But to turn to the work before us. If the pen of eulogium be foreign, it is some comfort that the praise will be genuine; and from its rareness, it is doubly pleasing to see the American character favorably delineated by one who cannot be suspected of national partiality. To break down national prejudice, is the noblest triumph of the pen; and it is but right and fitting that it should begin within the circle of that common faith which knows no distinction of Greek or Barbarian: and in the name of my country, I would here thank Dr. Strachan for that liberal estimate of American genius which could draw a parallel between our lamented Diocesan and "the eloquent Middleton" or "the sainted Heber."

The letter is addressed to the Rev. Dr. Chalmers, of Edinburgh, and commences rather abruptly with a reference to the character and recent death of the Rev. Dr. Andrew Thompson, of the same city. Of this last mentioned "sturdy pillar" of the Kirk of Scotland, a single but striking sermon on the Repentance of Judas Iscariot, and a half-hour's conversation, have left on the mind of the writer a most vivid recollection. "He is," said Mr. Jeffrey on that occasion, "the very sledge hammer of orthodoxy." But whatever may be thought of the applicability of such a eulogium to Bishop Hobart, no extended parallel could be drawn between them. The Scotch theologian, rude, impetuous, and overbearing, bore as little likeness in character as he did in form to the lighter figure, more active mind, and more cheerful as well as gentler virtues of the American prelate. That Dr. Chalmers, too, a clergyman of the Presbyterian Church of Scotland, should be the chosen auditor for an Episcopal eulogium, may strike with surprise those who are unacquainted with his liberal sentiments, and warm appreciation of all labors directed by Christian zeal. As an old friend, too, and college class-mate, he naturally became the vehicle of Dr. Strachan's sentiments to the British public; and with regard to a Bishop being their subject, it may be said without intending any insinuation, that that Church is not without its benevolent leaning toward a moderate Episcopacy.

The task he has thus undertaken, Dr. Strachan has well performed. The limits of a letter prevent his memoir being more than a sketch; but still it is a sketch justly conceived and vividly drawn: and but that the character of Bishop Hobart was one of such marked decision, and such childlike simplicity, that "he who ran might read it," we would say it was almost incredible how a stranger who had seen him so little should have known him so well, or been able so to draw the picture, that it is not easy for a daily friend to correct a feature, or add another touch to the likeness. This refers, however, as already hinted, to his public character. His domestic virtues and private worth, the tenderness of his heart, the warmth of his affections, the zeal of his personal friendships, and the liberalities of his open hand and purse,—these are matters still reserved fresh for a domestic biographer, and into which Dr. Strachan, as a stranger, has wisely declined entering. Of the great influence exercised by Bishop Hobart, from the period of his establishment in this city, Dr. Strachan thus speaks:—

"There was not only a feebleness, but something of a deadness in the Church, when Mr. Hobart commenced his ministry in New-York. The retiring timidity of her leading members, however amiable, and the very infirm health of Bishops Provoost and Moore, encouraged the chiefs of another Christian denomination, ever the determined opponents of the Episcopal Church, to attack her with more than their usual violence. But a defender had arisen whom they knew not of. Dr. Hobart, unfurling the banner of evangelical truth and apostolical order, marched with fearless intrepidity to the front of the battle, and put the enemy to flight. Thousands were astonished to find that the claims of the Protestant Episcopal Church, both in purity and government, could be so firmly established, and that she was so strongly entitled to the character of primitive and apostolic. Not satisfied with defeating her enemies, and proving that her foundation was the Apostles themselves, Dr. Hobart continued to enlighten the public mind in her forms and liturgy, in a series of works, no fewer than six in number, published between 1804 and 1811. The consequence of these publications, and other able works on the same subjects, which have since followed from different writers, has been, that a more general and correct knowledge now exists among the people of our communion in the United States, respecting the government of the Church, the beauty and excellence of her forms, the purity of her principles, and the spirituality of her devotions, than even in England; and all this chiefly owing to Dr. Hobart's judicious and powerful labors while yet a presbyter."

This is not overrated. When the contest on Church government began, the Bishop, then a Presbyter, presented himself in the arena, a voluntary and almost solitary champion; and that too in opposition to a most stern and practised adversary. Young, ardent, and a very stripling in appearance, neither friends nor foes suspected for a time the force that was in him. Of those who took an interest in the controversy, most were content to look on in silence; and they who yielded to him, did it as to a torrent which they expected would soon spend its force; but they little knew the living streams by which it was fed. That torrent swelled on into a river, and held its course unchanged and unintermitted. As he began, so he continued, and so he ended,—the unyielding and untired champion of the Church. Truth, and devotion to it, wrought, after a time, their accustomed victory. His friends, who had begun with esteeming him a warm-hearted enthusiast, ended with venerating him as a sagacious and determined leader. And his gigantic opponent, who had treated him at first as a boyish disputant, felt at length that he had too hastily sneered at the holy confidence of a youthful David.

In controversy, Bishop Hobart had few superiors; the great moral requisite of power he had in perfection—I mean sincerity in his convictions, and a peculiar singleness of purpose in maintaining them: hence his earnestness, however ardent, never gave offence. 'Tis true, he gave no quarter to opinions which he esteemed false;—he was content with no half victory over them, but pursued them even to the death: but then he thrust at them fair, and never through the sides of those who maintained them. This admission from opponents the writer has often heard,—"It is impossible to take offence at Bishop Hobart."*

Bishop Hobart's course, though often condemned at the time as venturous, seldom failed to prove in the end successful. The wisdom of his plans was justified by their success. The secret of this, so far as action was concerned, lay in his trusting nothing to others. He himself planned, matured, and executed. Whatever he had at heart, tongue, pen, hand, were all called into action; and he never rested, either in body or spirit, till all was accomplished. This is a feature common to great men. One instance occurs, in language that will remind very many of Bishop Hobart. "Busy as his mind was," says an eminent writer, speaking of Charlemagne, "his body was not less in one continued state of motion. Charles would see into every thing himself, and do every thing himself, so far as his powers extended; and even this it was which gave to his understanding such a force and energy." But this habit must, as is evident, sometimes be a source of weakness, for it makes the success of plans dependent on the most casual of human blessings,—the health of an individual. But it is the natural defect of a governing mind. In the administration of the celebrated Lord Chatham, it was familiarly said,

When Pitt is ill,
The wheels stand still.

And something perhaps of the same embarrassment was occasionally felt under the equally engrossing energy of Bishop H. Although it may therefore well be questioned whether this forms the safest policy in official life, it cannot be denied that in the case of Bishop H. it constituted one of the elements of his strength. His friends were often as much astounded as his opponents by the quickness, decision, and novelty of his course; which, while it threw upon him at the time, the responsibility or odium of measures, deserves now to be fully stated by his biographer as giving to him the merit of their success. But the charge most confidently made and most frequently reiterated against him during his lifetime was that of intolerance. From this Dr. S. ably and justly exculpates him. (p. 23.)

Now this is rightly and well said. Bishop H. was intolerant of error, and it was his duty to be so. He had a charge of souls upon him, and in the same degree as his own was dear to himself, was he watchful over the spiritual state of others. "As much as I love my fellow men," says an eloquent contemporary, "so much and no more will I be intolerant of their heresies and unbelief." True liberality consists in separating the man from his opinions, and in this Bishop H. never failed; but that spurious liberality, which is but another name for indifference, which will not contend for doctrines because it but half believes them, which will not withstand others because it is not in earnest—such a liberality Bishop H. despised as mean and condemned as sinful. "He believed, and therefore did he speak." He believed with all his heart, and therefore with all his heart did he teach, and warn, and urge, and ceased not night or day, yea, often, apostle like, even with tears, teaching and warning those committed to his charge.

But it was said of him, "Why set himself against Bible Societies, and a general union of Christians for the advancement of a common cause?" At the time it was asked, this question gravelled many a friend, but facts will now best answer it, inasmuch as they show in Bishop H. a prospective wisdom that went beyond his generation. We would ask such an objector at the present day, what has been the spiritual result of such amalgamation. Is it not precisely that which Bishop H. foretold? Look at the internal state of the British and Foreign Bible Society? Has not the citadel itself there been shaken by means of its outworks being broken down? Has not liberality turned out to be infidelity? Look too at such amalgamation in our own country? Have not minor denominations been swallowed up by a prevailing one? Of these two alternatives, of coldness or desertion, one or the other, Bishop H. foresaw, and forewarned Episcopalians, must be the necessary consequence of such disjointed union; that Churchmen would either sink into Laodicean indifference, as their marked and offensive peculiarities were swept away, and branch after branch lopped, till the very root had lost its strength; or else that in fear of a common and infidel enemy, they would fall into the ranks of their powerful ally, and deserters from the Church fight the battle of Christianity under a standard not their own. Such Messrs. Editors would most unquestionably have been the fate of our Church, small and feeble in comparison as she then was, had such falsely liberal notions prevailed; and if we have been saved from it, we owe it, under the blessing of God, to Bishop H., to the wise counsels of a bold leader. He, like a beleaguered general, distrusted all overtures which began with the proposition of opening his gates: on the the contrary he fortified his camp, he strengthened his outpost, guarded not only the citadel but its avenues, and required the password from all who sought to enter. To the enemy he was thus enabled to show a determined front, and to doubtful allies the consciousness of independent reliance. Who that looks upon facts will deny that he acted wisely. From that very hour the Church began to put on her strength, and her past advances and her present fair prospects in this diocese, are due, as I said before, under the blessing of Heaven, to the vigilance, aye, to the uncompromising boldness of the watchman who refused to cry "Peace, peace, when there was no peace." But I must not too far intrude. Recommending the perusal of the letter to every Churchman, I defer further notice to some future opportunity. M.

COMMUNICATIONS.

For the Churchman.

IS THIS DEATH?

Two borrowed volumes were upon my desk—works of a devotional character; the title of one of them was "The Pleasantness of a Religious Life." They had been sent across the Atlantic by an absent lady to her relatives. One of them bore the inscription, "—— ——, to her dearest father;" the other, "—— ——, from her affectionate sister —— ——." In the same room were several copies of the Regulations of a District Visiting Society, which had been sent me by the Hon. Captain ——, the husband of the same lady. I had some years back been, for a short time, a temporary guest at the same mess with him, when he was first lieutenant of H. M. ship ——, previous to his marriage. On hearing of an opportunity of transmitting to me a pacquet, he had (with that anxiety to omit no opportunity of doing good, for which he had always been remarkable) renewed an intercourse which had now ceased for some years, and called the attention of myself and of my wife to the plan of a society, in the operations of which he and his amiable lady had, from its commencement, taken a lively personal interest. I remembered his lady, who, by this present of devotional works, and by the recommendation of the District Visiting Plan, showed her recollection of her distant family, and of the wants of the neighborhood in which she had been brought up, when five years younger, and yet unmarried, she had ratified her baptismal vows in confirmation before one of the colonial Bishops, who was, at that time, engaged in a visitation of the town in which her family resided, and I now rejoiced in the lovely picture which was presented to my imagination, of the young *confirmed* matron, lending the influence of talent, of accomplishment, and of station, to the adorning of the doctrine of our God and Saviour, and devoting herself to the spiritual and the general improvement of those around her; but I more particularly dwelt upon her pious nurture of her own two interesting children, when the gratifying intelligence reached me, that her aged father, who was on this side of the Atlantic, was in more than his usual spirits, having learned that a third pledge of love had recently been presented by —— to her affectionate husband. I was anticipating, on the following day, the pleasure with which I should congratulate her father and sisters, when I heard the sad account of the family's having been suddenly thrown into mourning by the arrival of the unexpected intelligence of her decease. It was conveyed in a letter from her brother. He, her mother, (who was on a visit to her justly beloved daughter in England,) and her husband, were privileged in being at her bedside when she closed her eyes on this scene of being. The brother has just finished his academical course for the ministry of the Church of England, which I have every reason to believe he will adorn. May the Lord support all such mourners, and direct all who mourn to such consolations! I am sure that my amiable young friend would not be unwilling that the letter in which he informs his father and sisters of *their* bereavement, and of his sister's gain, should be recorded in a quarter where its publication may, under the blessing of God, be instrumental in the turning of some to the seeking of that life by which they may secure such a *dissolution*—death we cannot call it. The letter is dated from one of the fashionable watering places in England. How often are diversion and change of scene the only objects which engage the attention even of those temporary residents of such places, who are evidently on the margin of the grave! How profitable might it doubtless have been to many who passed by the house where this solemn scene was enacting, if they could have seen, or even if they could have had feelingly described to them, the mysteries of that chamber of death, of which the trim outside of an ornamented cottage, or the bustling throng who passed it in the pursuit of this world's pleasures, could tell them nothing!

——, *May* 4, 1832.

My Dearest Father and Sisters,—Moderate your grief, and think not of what we have lost, but of that glory to which our much beloved —— has attained, for she died the death of the righteous, and most earnestly let us pray that our last moments may be like unto hers. Long ere this, I fear that both my dear mother's letters and my own, have reached you, and that the happy tidings they contained of our poor ——'s safe confinement will, in some degree, unfit you for receiving this melancholy intelligence; but I trust and feel assured that the way in which she passed her last moments, will greatly console you, and make you render thanks to the Almighty, for an event that must lead to our salvation, and give to her immediate and everlasting happiness. For some days after her confinement, poor —— appeared to be getting on well, although her husband remarked to me that he did not think she gained strength so fast as she usually did; however, we were content, and felt comfortable until about eight days since, when she was attacked with spasms in the stomach, that lasted for three or four days, and alarmed us much, particularly at the expiration of that time, when a sad sickness came and kept her from receiving any nourishment. She lingered on until to-day, suffering no pain and little anxiety, when the Almighty took her to himself.

About ten hours before her death the nurse came to me to beg me to make known to —— and my mother, that poor —— was decaying fast, and that they had better leave her room, as it was evident her time was come. We all thought that she had no knowledge of her critical situation, and, as she appeared insensible, we never expected to make it known to her; but, to our surprise and delight, she called us to her bedside, when, kneeling down, she offered up the sweetest prayers for herself, husband, children, and friends. The Spirit gave her utterance, and her Saviour the most heavenly comfort. The Sacrament, at her own request, was administered to her; she repeated all the responses, took the cup in her own hand, and, after the blessing, placed her withered but lovely hands before her eyes, praying inwardly for some time. Dear angel! she now asked for her children, clasped each of them in her arms, kissed them, and gave them her blessing. With this, of course, she was much affected, but soon recovering herself, she called for her husband, and said to him, "Dearest ——, if it were not for you I should depart without a groan." She was then told that she should praise the Almighty, and fix her thoughts upon heaven alone. She prayed again, and said, "I am too—much too happy."

One circumstance that struck me forcibly, and I am sure it will you, was, when she first thought she was in danger, she became very vehement in her ejaculations for mercy and forgiveness, and my poor mother said to her, "I know no action of yours that I should wish recalled." She immediately replied, "Do not say so, my dearest mother, but let me hope forgiveness through Christ Jesus."

Miss —— came to ——'s bedside after the children had gone, and —— having whispered that G. was there, the dear creature looking up, said, "Ah, G.! this is indeed too kind! how is your dear aunt? I suppose she was not well enough to come to me." After this she prayed, and continued to do so until sleep overtook her.

I have frequently heard that a death-bed was a bed of horrors, and I am sure I have had a kind of dread at times come over me, when I turned my thoughts toward it. Oh! how changed are my opinions! for the only scene of the kind I ever witnessed was one of joy and cheerfulness. What will not the sufferings of our Saviour do for those who have regulated their thoughts properly, and who have fixed their affections on heavenly things! He will allow no fears to haunt us, no pain to distract us in that moment, which, sooner or later, must come to all.

Praying that the Almighty may turn our sadness into joy, enabling us to bear what He has inflicted, and to reap those good effects which a cene of this kind should produce; (O may he bless us all, and knit us together in love, *for the* sake and merits of Christ Jesus;) *believe me*, my dearest father and sisters,

Affectionately yours,

—— ——.

To the Editors of the Churchman.

Enclosed is a copy of an essay which obtained the Chancellor's Prize, for the best composition in English Prose, in the University of Oxford, in the year 1803. The recent appointment of the author to the Bishopric of Calcutta, may make this juvenile composition acceptable, at the present time, to your readers. The prize compositions of the English Universities are rarely to be met with in print. Most of those which are in print, will be found in different numbers of the Classical Journal. The greater number of them, however, are passed from hand to hand, in manuscript. Allowances should, consequently, be made, for errors which may occasionally arise from hasty transcription.

ESSAY ON COMMON SENSE:

To which was adjudged the Chancellor's Prize for English Prose Composition, in the University of Oxford, in the year 1803.

By Daniel Wilson, B. A.

COMMON SENSE.

The powers of the human mind have ever been a subject of the most interesting research. They continually supply new points of inquiry, and soon introduce us, when deeply pursued, into a boundless range of fascinating speculation.

What is solidly important, however, is least incumbered with difficulty; and the subject which is now to be considered, cannot fail of proving a source of various instruction.

Common sense is sometimes defined to be that power of the mind by which ideas are received and compared, but it is usually considered as the ordinary judgment of mankind, implanted by the Creator, and capable of perceiving truth when presented to it, by simple intuition. In proportion as the mind can bring at once under its review, a larger number of ideas, and determine on their accordance or disagreements, is the strength of this faculty. Its appearances and operations may be improved by culture, and by a union in the same mind of more exalted talents.

Its influence is wide and important. Extending its sway over all the transactions of life, it claims a rank from the frequency, if not from the splendor, of its effects, of no trifling elevation. The multitudes who in every state subsist by personal labor, are indebted to it for all the limited attainments which their situations require. The commercial branches of society derive equal benefit from its exercise; it guides their endeavors, directs their enterprises, and secures their success. Its influence reaches even to the highest orders of the community; for no rank of men can be at liberty to neglect its dictates, so far as they are the rules of domestic propriety. Indeed, by a conformity to the guidance of common sense, the great body of mankind, without talents of any brilliancy or extent, pass through life with reputation, and meet its duties with sufficient exactness. It is essential therefore to the happiness of society, and although it does not, when alone, often lead to celebrity, at the least, it rescues men from insignificance, and secures to them the most solid benefit.

It will be found, indeed, that the most weighty concerns of life are not so frequently at the disposal of genius and imagination, as of the plain maxims of an ordinary judgment.

The more splendid faculties of the mind may by their rapid associations surprise and enchant us; they may challenge our applause, and arrest for the moment every interfering claim; but we regulate our conduct by a more sober guide.

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* An anecdote, illustrative of his own self-condemnation when he thought he had given just cause of offence, occurs to the writer as related to him at the time by the offended party. On one occasion, driven into momentary loss of temper by repeated attacks made upon him as a member of a Board of Trustees, the Bishop made answer to one of his assailants, an esteemed friend, in a manner harsh and hostile: that friend, pained by the contest, had hardly reached his home after the meeting adjourned, before the door opened, and Bishop H., with hands spread, advanced to greet him, and in his quick and hearty way said, "I was wrong, I was wrong, my good friend, and I have come to say so to you." Is it any wonder, Mr. Editor, that friends should cling to such a leader?

The luxuriance of genius is corrected, the fervors of the imagination are suffered to cool; and we adopt not our hasty discoveries, but the result of temperate examination. Nor is this wonderful. If the ordinary operations of life depended for their efficacy on the decision of superior faculties, the most important as well as the most numerous transactions of the world must fail. It is therefore a happy constitution, that, while the lighter and less momentous divisions of the elegant arts are the province of genius, the extensive and unbounded range of ordinary affairs is under the dominion of a common, though inferior, talent.

That this representation is accurate, will be manifest, if we recollect the fatal mischiefs which the abuse of common sense has uniformly occasioned. When ignorance, or fear, or an imagination unduly excited, have for a season suspended its influence, characters at other times the most collected, have acted with manifest absurdity. What is there so irrational, which men of the first general talents have not adopted, when under the irritation of favorite theories they have neglected the dictates of a sober judgment? What schemes have not been proposed? What measures not adopted? What hopes not encouraged? What mad and incoherent expectations have not been formed, when to the neglect of common sense men have suffered their minds to be inflamed with some fond and extravagant project? Their imaginations having been once strongly roused, the magnitude of their contrivance has appeared to them to be only equalled by the necessity of accomplishing it. They have forgotten intervening obstacles, overlooked the uncertainty of human affairs, considered success as already ensured, and lost at length in ruinous speculation, that wealth and opportunity which in the sober advances of regular employment would have secured to them every object of reasonable ambition. The event has been similar in the concerns of literature. The judgment at any time neglected, what inconsistencies have disgraced the pursuits of the critic, the philosopher, and the divine! It has ever been the unhappiness of more than one celebrated name, by the unaccountable fascination of an hypothesis, to waste the first talents and the richest stores of learning in fruitless industry. Their works may be valuable indeed, for their adventitious excellencies, but the object of their labors has long sunk into merited and universal neglect.

The absence of COMMON SENSE has been not less fatally marked in the affairs of nations. The expedition to the HOLY LAND remains an uncommon instance of the weakness of the human mind, and of the miseries from which a simple and early recurrence to an unbiassed judgment would have delivered mankind. The conduct of the inhabitants of MUNSTER under the influence of the ANABAPTISTS has, from a similar deficiency, tarnished the annals of the 16th century. The condemnation, on some parts of the continent, of the earlier and more surprising discoveries in anatomy and physiology, as having a tendency to Atheism, proceeded from no other source. But every monument of the fatal effects of a dereliction of this faculty, with regard to nations, is absorbed by a review of the unparalleled disasters which have so lately distracted Europe. These calamities may be traced, indeed, to a higher origin; yet, if COMMON SENSE had not been disregarded in the general overthrow, the evils which we can now only lament, if they were too impetuous to be prevented, would surely have received some mitigation of their horror. It has accordingly been by a recurrence, however partial or insincere, to this important guide, that any appearance of tranquillity, or any approach to the intercourses of society, promise at length to soften the miseries of innovation.

To be continued.

THE CHURCHMAN.

SATURDAY, JULY 14, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Order of Bishop Onderdonk's proposed Visitation:—

Sunday, July 15, Cairo; 16, Durham; 17, Windham; 18, Hobart; 19, Delhi; Saturday 21, Walton; Sunday 22, Unadilla; 23, Butternuts; 24, Cooperstown; 25, Cherry Valley; 26, Richfield; 27, Exeter; 28, Sherburn; Sunday 29, New Berlin; 30, Oxford; 31, Guilford; August 1, Coventry; 2, Bainbridge; 3, Colesville; 4, Binghampton; Sunday 5, Candor; 6, Richford; 7, Danby; 8, Ithaca; 9, Catlin; 10, Big Flats; 11, Bath; Sunday 12, Hammond's Port; 13, Penn Yan; Wednesday 15, Hunt's Hollow; 16, Angelica; Saturday 18, Warsaw; Sunday 19, Sheldon; Tuesday 21, Olean; 22, Ellicotville; 23, Gerry; 24, Mayville; 25, Westfield; Sunday 26, Fredonia; Wednesday 29, Lockport; Sunday, September 2, Lyons; Tuesday 4, Jamesville; 5, Constantia; 6, Oneida Castle; Sunday 9, Turin; Tuesday 11, Sackett's Harbor; 12, Watertown; 13, Brownville; Saturday 15, Morristown; Sunday 16, Ogdensburgh; 17, Heuvel; 18, Russel; 19 Potsdam; 20, Waddington; 21, Norfolk; Sunday 23, Malone.

ERRATA.—In Vol. II, No. 6, of the Churchman, the late work of Bishop *Mant*, not of Bishop *Marsh*, was alluded to under the head, FEASTS AND FASTS. The work consists, in fact, of 2 volumes:—"Biographical Notices of the Apostles, Evangelists, and other Saints—With reflections and Collects, adapted to the Minor Festivals of the United Church of England and Ireland;" and "Scriptural Narratives of those passages of our Blessed Lord's Life and Ministry, which are subjects of Annual Commemoration in the Church, &c."—By Richard Mant, D. D., Bishop of Down and Connor.

The last word of the last line but one, in the lines from Dr. Sparke, on Good Friday, in Vol. II, No. 5, should have been "*seal*," not "soul."

IS THIS DEATH.—A distant correspondent, to whom we are indebted beyond all hope of repayment, has sent us the timely and most interesting piece bearing this title upon our preceding page. That there have been instances of calm tranquillity in the hour of death, in minds perfectly conscious of its approaches, and rejecting the offered light and support of Christianity, is one of the infidel's most prized and treasured grounds of argument for his opinions. The fact is certainly questionable. But admitting it,—what does it avail him? Does it recommend his infidelity? Does it at all disprove the universal need of those hopes and consolations which are peculiar to Christianity? Who were the men to whom we are pointed as illustrations of the asserted sufficiency of mere human resource? They were *men*,—the peculiar, ruling purpose of their lives had been to harden their minds for the trial,—they had staked what *they* most prized—their name with men and with posterity, upon its issue; their care and study (not *desire* but laborious *study*) had been, to close up every avenue by which emotions of uneasiness might enter. And after all, who that is sober, and at heart a man, envies or desires for himself their philosophic martyrdom?—the martyrdom of the immortal soul? Let infidelity produce her catalogue of ordinary minds, *directed through life* by her precepts with a tranquillity never materially disturbed,—of uncultivated minds without intellectual resource, except such as she has furnished, sustained in an even course of exemplary patience in misfortune, and grateful anticipation of the future—passing through all that is terrible in death with a placid if not joyful temper,—and her advocates may then have wherewith to apologize for a comparison with the Christian faith. Were *its* professors *all*, what ten thousand of their number *have* been, what all *may* and *should* be, a Christian death-bed would universally excite the inquiry which has been well adopted as the title of our friend's communication. Death would then universally proclaim the achievement of the believer's victory.

GREEN BAY.—"At this time," says a private letter from the missionary at this station, "there are 94 children boarding at the Mission, the greater part of which number are entirely supported and clothed, as well as educated, by the benevolence of the General Missionary Society of our Church, of the Diocese of New-York, and of individuals and associations in other parts of the Union. To the Diocese of New-York in particular, I am exceedingly indebted for the assistance furnished by it to this remote missionary station. The blessing of many, who would otherwise have been brought up in utter ignorance, will descend upon it." To speak of being 'brought up in utter ignorance,' seems at first thought to contradict ourselves in terms; yet *so* these children must have been *trained*;—in all the arts of darkness, intellectual and moral,—working the works,—cherishing the passions,—reaping the fruits of 'utter ignorance.' Let us be grateful that our Mission School is training upon our frontier, in the purest wisdom, ninety-four at least, of the children of men, who, but for the good work to which GOD has led, and in which he has prospered us, would have suffered their offspring to perish in their ignorance. Let us pray, that by GOD's blessing upon our efforts they may secure 'in this world knowledge of *His* truth,' and 'in the world to come, life everlasting.'

THE VERMONT CHRONICLE has, without any 'management,' 'escaped' some 'knowledge' which possessed might have materially altered the features of an article in its last. What our brother of the Watchman had said about Tract Societies and *the* American Tract Society, was all *true*—the Chronicle complains that it was not as *wise* as it should have been. We will help the complainant to a little information whereby he may in future write more wisely, at least upon the present topic. No 'effort to get up a general Episcopal Tract Society, resulting in the formation of one sustained by a party in the Episcopal Church,' was ever made among us. A resolution upon this subject was some years since introduced into our General Convention, and then laid upon its Secretary's table, where it has been suffered to remain to this day. There existed then, and now exist, as the scattered messengers of truth throughout our country may bear witness, *several* efficient associations for the circulation of tracts within our Church. 'The New-York Protestant Episcopal Tract Society,' instituted in 1810—whose publications have been largely circulated by the clergy and others of every grade of opinion within its pale, and *very extensively by the Domestic and Foreign Missionary Society*, which the General Convention recognises;—the Philadelphia Female Tract Society, a very efficient institution; and the Baltimore Female Tract Society, no less so. These occur to us at this moment. The Episcopal Society for the Advancement of Christianity in South Carolina, though combining other efforts with the distribution of tracts, has done much in this way also, as has the Bible, Prayer Book, Missionary, and TRACT Society of *North* Carolina. An Episcopal Tract Society exists at Portland, Maine, which has published and circulated several useful tracts; and the Episcopal Society for the Promotion of Religion in the Western part of the State of New-York, has done as much. No honest and well informed man, can call any of these institutions the creatures or organs of 'a party,' or attribute their activity to party purposes.—We have yet to learn the designation of the body formed in opposition to the American Tract Society by a party within the Episcopal Church.

FERVOR WITHOUT INSTRUCTION.—In speaking of the extravagances by which good men lament that the course of sincere inquiry should be misdirected, and awakened attention to religious things rendered worse than insensibility, the Presbyterian has the following:—

"We would exonerate our conscience in bearing testimony before all men, of every nation, and of every religion, as far as Providence may give us opportunity, against that prevailing disposition to excitement, so apparent in the present age, which, if not checked and limited by sound judgment and the rule of faith, will work such havoc in the Church, and among the souls of men, as has not been witnessed on earth, since the light of the Reformation."

THE PRAYER BOOK, A PART OF THE BRIDAL DRESS.—The (Phila.) Christian Index gives, evidently as a curiosity, an article with this heading, upon *Parisian Fashions*, which concludes thus: "Prayer Book bound in white, richly ornamented with gilding, and a gold clasp." Surely Mr. Brantley will not object to the Prayer Book as a companion at the marriage ceremony; and he must allow its owner to select her style of binding, in all courtesy. We like the Parisian style, we must confess, for the occasion, 'bating the *clasp* only. Were the Prayer Book, (not the Missal,) made more generally a part of dress and furniture in *daily use*, our domestic and social excellence would not fail to be promoted.

LITERARY.

An Original Draught of the Primitive Church, in answer to a discourse entitled "An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first Three Hundred Years after CHRIST;" *by Lord Chancellor King:* By a Presbyter (Slater) of the Church of England. First American, from the latest London edition, with a biographical memoir of the author, and a notice of the circumstances under which the work was written, by a Presbyter of the Protestant Episcopal Church in Massachusetts.

Mr. I. N. Whiting, of Columbus, Ohio, proposes publishing this work in the ensuing fall. Slater's Draught has furnished materials to most of the works in its department, and is universally regarded as a most valuable standard book. The publisher's prospectus contains the highest and most deserved commendations of the book, and expressions of hearty good wishes for his success in the enterprise of its publication, subscribed by a number of bishops and clergy of our Church.

Terms.—The work will be printed on a new type and good paper, and be comprised in one volume, royal 12 mo, of between three and four hundred pages, neatly bound in glazed muslin, at one dollar per copy.

Columbus, Ohio, June, 1832.

THE Abbé DE RHAM, known as the author of an Account of the Synods of Malines, in two large volumes, is preparing a complete *Synodon Belgicum*, or account of the Synods of the Low Countries. Should this work be well received, it will be followed up by a *Belgia Christiana*, on the plan of the well known compilation entitled *Gallia Christiana*.

English Grammar and Chart for Parsing the English Language, prepared for, and dedicated to the Young Ladies of the Brooklyn and Lexington Collegiate Institutes. By J. Livingston Van Doren, A. M., Principal of the Brooklyn Collegiate Institute. New-York. E. Bliss, 1832. Quarto, pp. 22.

THIS manual may be regarded as an important contribution to the class of helps in the study of our language. It comprehends, in an analytical arrangement, which constitutes its peculiarity, and is very clear and full, all the leading principles and important formulæ of the grammars,* with the rules of syntax. The analytical arrangement, which evinces the most perfect familiarity with his subject on the part of the author, while it will facilitate the progress of the beginner, renders the book very valuable to the more advanced scholar, enabling him at a glance to survey and impress anew upon his mind the features of the study. The *chart for parsing*, prefixed to the grammar, will recommend itself to teachers and scholars upon a mere inspection.

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* A list of the prefixes and affixes employed in our language is also judiciously introduced.

The Protestant Episcopal Pulpit, Vol. II, No. 6,—is published, and contains a sermon by the Rev. John A. Clark, from Matt. xxvi. 74.

Dissertations on the Prophecies, which have remarkably been fulfilled, and at this time are fulfilling in the world. By THOMAS NEWTON, D. D. late Bishop of Bristol. Revised by the Rev. W. S. Dobson, A. M. editor of the Attic Greek Orators and Sophists, &c. Reprinted from the London edition. J. J. Woodward, Philadelphia. Pp. 649, octavo.

THIS is a very handsome stereotype edition of a standard work on this department of Scriptural divinity. The subject of prophecy, owing to the difficulties which attend the study of it, is more apt to be neglected by the great body of Christians than any other which is so intimately connected with the prosperity of the Church and the glory of God. Indeed, in these days, we are not without many speculations concerning the Millennium; and many crude and superficial notions are afloat, respecting the time of its commencement, and the state of the Church, and of the world, under its continuance. There has also been a number of writers since the time of Bishop Newton, among whom Faber stands pre-eminent, who have treated with more or less ability, this interesting and important subject. But among private Christians, these works are little known; and owing either to their manner of treating the subject, or their restricting themselves to a particular department of it, none of them, in our opinion, are so well calculated for general reading, or for giving a striking and extensive view of the fulfilment of prophecy, as the work before us. We have always admired it as a production which combined considerable learning and research with a clear and sober judgment, and great plainness and perspicuity of language.

The present edition of the work recommends itself, by the beauty of the paper and type, and by its correctness. We are also pleased to see the original notes preserved; for, as the substance of the quotations from learned, or ancient authors, is given by the bishop in the text, and as these quotations are placed at the bottom of the page to save the trouble of reference, in order that the literary reader may see, at a glance, that the writer uses the language of his authors fairly; it seems absurd, as we have seen it done in another edition of Bishop Newton, to give the *English* of the quotations in the margin, so as to make the note nothing more than a useless echo of the text. Facing the title page, there is a beautiful engraving from an original design by Rev. H. J. Morton, representing Balaam as gazing upon the encampment of the Israelites, from "the top of Peor, that looketh toward the wilderness," and in the act of exclaiming, with uplifted hands, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" This valuable and well got up edition of the work, handsomely bound and lettered, is sold at the moderate price of $2 50 per copy. While we rejoice to see the American Press teeming with so many useful, pious, and valuable works, as are continually claiming the attention of the public; we also rejoice to believe, that the public is becoming increasingly enlightened, and able to appreciate, and inclined to reward, the labors of those who furnish them with mental food. We believe, therefore, that Mr. Woodward will have no occasion to repent of the expenses which he has incurred, in bringing a good edition of a good and standard work into the market.

The Presbyterian.

The *Stunden der Andacht*, (Hours of Thought) a very popular devotional work in German, published in 6 vols. 12mo, in 1830, 1831, and since republished in several successive editions, and enlarged to 8 volumes, is about to appear in a French translation. MM. MONARD and GENCE are the translators.

The third volume of Dr. MARHEINECKE's *History of the Reformation in Germany*, (in German) which has been anxiously expected for some time, has at length appeared. It carries down the history from 1530 to 1540.

A Mr. ROSETTI has published a volume of Dissertations, intended to prove that the early Italian writers were animated by a spirit of determined hostility to the Papal claims and corruptions, and endeavored to effect a revolution of public opinion by the use of allegory, to which end all their great works were designed to be subservient. This fanciful theory had been already advanced in the notes and apparatus to an edition of Dante, by the same writer. His late production is entitled, *Sulla Spirito Antipapale che produsse la Riforma e sulla segreta influenza ch'essercito nella letteratura d'Europa e specialmente d'Italia, come risulta da molti suoi classici, massime da Dante, Petrarca e Boccaccia.*

OBITUARY.

DIED, very suddenly, in this city, on Friday last, of a stroke of apoplexy, ABRAHAM BIGELOW, Esq., of Cambridge, Mass. In this gentleman the community in which he lived has lost a valuable and much respected member of society, and the Church an enlightened and devoted friend. He was for very many years a warden of the Episcopal Church in the town in which he lived, and adhered to it with unwavering constancy in the period of its lowest depression. While its members were yet a mere handful, and were obliged to depend upon the services of a lay member, Mr. Bigelow was a constant attendant upon church, and in his example as well as by his conversation, evinced his attachment to our Scriptural and venerable liturgy. Nor did he neglect its temporalities, but suggested many years since, the establishing of a fund to aid in supporting the Gospel ministrations in his parish, which at the time was small, and had no prospect of a rapid increase. This fund, nursed by Mr. Bigelow's unwearied care, and increased by his own liberal contributions, from the smallest beginnings, has now amounted to a considerable sum, and is a principal means of enabling the parish to enjoy the constant services of a clergyman. Placing as he did, a just and exalted value upon our Apostolical Church, and esteeming a participation in its worship and ordinances as one of his dearest and best privileges, he was anxious to see these blessings secured to his posterity, and the town in which he resided for so many years; and he had the consolation of beholding before his decease, the church edifice which had been much dilapidated since the revolutionary war, repaired and beautified, the number of worshippers very greatly increased, the funds in a prosperous condition, and a clergyman of piety, talents, and learning, placed over this portion of the flock of CHRIST. Mr. Bigelow was called suddenly, without a moment's warning, to his account, exhibiting in his own person the truth of those solemn words of the burial service, which was read over his remains, "In the midst of life we are in death." We would humbly trust, however, that he was ready for his LORD's coming, and will be accepted, through faith in his Redeemer's merits, at the last day. He died at a distance from his home, and although from the peculiar circumstances of his death, and the state of excitement which existed here in regard to the prevailing disease, but few attended his funeral obsequies, yet there were those around who knew his worth, and the services were performed by one who had long esteemed him as a friend, and who had the melancholy satisfaction of paying the last office of respect to one whom he ever regarded as an amiable, intelligent, honorable man, an upright and useful member of society, a consistent, well-informed, and zealous Churchman—and a pious and humble-minded Christian.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS.—*South Carolina.* On Wednesday, May 30, in St. Michael's Church, Charleston, the Rev. Edward E. Ford, Deacon of the Diocese of Georgia, was admitted, by the Right Rev. Dr. Bowen, to the holy order of Priests, in conformity with Canon XX, of the General Convention.—*Gospel Messenger.*

Maryland.—By the Rt. Rev. Dr. Stone, on Sunday, June 3, the Rev. John Wiley, Rev. J. Alexander Adams, and the Rev. Fitch W. Taylor, Deacons, were admitted to the holy order of Priests.—*Ib.*

INSTITUTION.—On the 13th ult., by the Bishop of this Diocese, the Rev. John Grigg was instituted to the Rectorship of Trinity Church, Athens, Greene County.—Morning Prayers were read by the Rev. Mr. Sherwood, of Ulster. Sermon by Bishop Onderdonk—from 1 *Thess.* v. 13.

CONFIRMATION.—On the afternoon of the same day, 22 persons were confirmed by Bishop Onderdonk in the same church. Evening Prayers were read by the Rev. Mr. Andrews, of Hudson.

The Female Protestant Episcopal Bible, Prayer Book, and Tract Society, of Charleston, S. C., held its anniversary meeting at St. Stephen's Chapel in the forenoon of Whitsun-Tuesday, (June 12.) An interesting report was read and ordered to be published, and the officers elected.

St. John's Church, Fayetteville.—Divine Service was celebrated for the first time, on Sunday last, within this stately edifice, and a sermon preached by the Rev. Jarvis B. Buxton, Rector, from Rev. 21st chap. 2d and 3d verses.

We estimate this edifice as a singularly happy effort, and the more so, as it introduces into our Southern country a style of architecture to which we have been hitherto unaccustomed. The taste, observable throughout, is of the ancient Gothic, and the execution reflects great credit on the skill of the architect, Mr. Drummond, whose justly acquired reputation will certainly not be impaired by this effort. The dimensions of the building are 70 feet by 45 feet, exclusive of a circular Vestry Room in the rear of the Church. We have rarely witnessed a more imposing front than is here presented. The angles are supported by towers of twelve feet square, extending from the ground above the roof and surmounted each with a spire of twenty feet and four minarets of twelve feet in height.

The whole aspect is bold and striking; the walls, including the towers, are covered with cement and pencilled, and exhibit the appearance of a white free stone material. The roof, spires, minarets and every thing beside external, are metallic, and the building is estimated fully proof against the ravages of fire. The interior is not less distinguished for its chaste beauties, neatness and general happy effect. There are 74 pews on the ground floor constructed on the most approved modern plan, and capable of receiving 450 persons with comfort. The galleries are ample, well finished and will accommodate nearly the same number. The church, including an organ, with the Sunday School accommodation rooms will cost about ten thousand dollars, of which seventy-six hundred dollars have been contributed by the friends of the Church abroad.—*Carolina Observer.*

SUMMARY.

M. TABARAND, one of the last 'Fathers of the Oratory,' and perhaps the last Jansenist in France, lately died at Lemoyes, aged 88. He was the author of many able controversial works. His last years have been occupied with a plan for uniting all sects of Christians into one communion.

HUBER, the distinguished naturalist, celebrated for his works on Bees and Ants; and SIMOND, the well-known traveller in England, Switzerland and Italy, have lately deceased, in Switzerland.

A Price Current of Newspapers, published at the Royal Prussian Newspaper Office, Berlin, gives a list of 1013 political newspapers, literary journals, and commercial and advertising publications, in Europe; 667 German, 177 French, 72 English, 29 Italian, 23 Dutch, 15 Polish, 11 Russian-German, 6 Danish, 5 Swedish, 3 Hungarian, 2 Bohemian, 1 Spanish, 1 Latin, 1 Modern Greek.

Missionary in China.—Gutzlaff. Extract of a letter, dated Canton, 30th January. I have been more gratified in the acquaintance I have formed with an individual whom it has fallen in my way to meet here in the character of a missionary, than with any casual intimacy I have ever formed. His name is Gutzlaff, a Prussian, about 35 years of age. He is an accomplished scholar, an able mathematician, a qualified physician and clergyman, a most cheerful, amiable, zealous, humble, hearty, attractive man,—a missionary "on his own hook," and one of the best masters of his profession I ever saw. The facility with which he acquires foreign languages, gives him an advantage over men of but common talents in that way, and he bears such a resemblance to the Chinese, when his head is shaved and he assumes the cue and custom of the country, that he finds but little difficulty in gaining admission to the populous towns and cities of the coast, through the medium of the junks which trade along it from Cochin China to the wall of Tartary and even beyond it. He speaks the Mandarine (so called) and some of the provincial dialects so well that those who know him to be a foreigner, believe his grandfather must have been a Chinese, and thus the jealousy which exists in regard to barbarians generally, is in a measure removed from him. The frankness of his manner and character recommend him to those who are anti-missionary, and the sufferings and privations he is known to have undergone, operate as a guarantee for his honesty, and excite a salutary sympathy in the intelligent gentlemen residing here. He makes the practice of medicine the means of introducing himself into the confidence of the people: thus it is a matter of interest with the captains of the junks to have him take passage with them.—*Journal of Commerce.*

ACKNOWLEDGMENTS.

GENERAL P. E. SUNDAY SCHOOL UNION.

New-York, July 10, 1832.

THE subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union*," gratefully acknowledges the receipt of *Twenty Dollars*, contributed by the Sunday School Society of Christ Church, Philadelphia, in compliance with the late Circular of the Executive Committee.

A Donation of *Five Dollars* from a Clergyman of East Jersey, for the *Stereotype Fund*.

FLOYD SMITH, *Treasurer*,
No. 12 Maiden-lane.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of *twenty dollars* for the use of this School from James Fisher Sheafe, Esq. Also of a box of clothing for the females of the same School from the ladies of Christ Church, Philadelphia, and of another box of similar articles for the same purpose, from the female Scholars of St. James's Church Sunday School Philadelphia.—Further donations and contributions will be thankfully received and faithfully applied, if sent to the Bookstore of Swords, Stanford & Co., No. 152 Broadway, New-York.

JAMES SWORDS, *Treasurer*
July 11, 1832. Green Bay Mission Fund.

CITY-MISSION.

The City Missionary acknowledges the receipt of several sums of money for his charity fund.

June 13.	From fifteen persons, for a specific charity, - - - - - -	$46 00
" 14.	From one who lives by her needle,	6 00
July 2.	From an Episcopal Clergyman of this city, - - - - - -	5 00

July 10, 1832.

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 12th, from the following persons, viz:—

G. F. Cook—Rev. P. L. Whipple, *remit.*—Rev. J. H. Saunders, *remit.*—Rev. John Brown—Rev. John Grigg—G. F. Cook, *Cornish.*

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending July 12th, to the following persons, viz:—

Joseph Robins, Mouth of St. Francis' River, Phillips County, A. T., care of Hotchkiss & Co., New Orleans, one parcel, per ship Saratoga, Capt. Marshall.

PUBLICATIONS TO BE HAD AS ABOVE.

BIBLES.

D'OYLY & MANT's Family Bible; bound to order; in two, three, or four volumes.

Other editions in 4to, without notes.

Duodecimo, in good sheep, lettered, at 85 cents, and a variety of *smaller sizes*, in *fine bindings*.

TESTAMENTS.

The New Testament,—18mo size,—in muslin—at 15 cents.

PRAYER BOOKS.

For the desk and pew—Quarto, Octavo, 12mo and 18mo—variously bound; and at corresponding prices: from $10 to 25 cents each.

A very neat and legible pocket edition, is now published by the Press; and will be supplied at wholesale and retail.

LIFE OF BISHOP HEBER.

This work was published by the Press,—and consists of *two volumes* 8vo—Containing *Selections from his Correspondence, Unpublished Poems, and Private Papers*, together with a Journal of his *Tour* in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossacks, 2 vols. 8vo., with a likeness. Price $3 00 at wholesale.

WORKS OF BISHOP RAVENSCROFT.

The works of Bishop Ravenscroft, *containing* his *Sermons, Charges, and Controversial Tracts*, to which is prefixed, an interesting Memoir of his Life, &c.

They were published by the Bible, Prayer Book, and Missionary Society of North Carolina, for the benefit of the institution. *Price*—In sheep $5 50—Boards $5—Black calf $6 00.

A number of copies are still on hand at the Press.

THE COMMUNICANT'S COMPANION.

A purely devotional manual, of a size convenient for the pocket, (72 pp. 32mo,) intended as a guide and help to the Communicant's devotions on the days of the administration of the Lord's Supper. The Press have published the only American Edition of this work, and have adapted it to the use of American Episcopalians.

ESSAYS ON ST. PAUL.

Essays on some of the Difficulties of the Writings of St. Paul, and in other parts of the New Testament; By Richard Whately, D. D.—Price, in full muslin, 75 cents—in half calf binding, 88 cents.

HELP TO FAMILY INSTRUCTION AND DEVOTION.

The first volume of a series of familiar Lectures on the Gospels; by the present Bishop of Chester, the Rev. J. B. Sumner, author of 'Apostolical Preaching Considered;' containing lectures, or rather brief explanatory and practical remarks upon the Gospels of St. Matthew and St. Mark. The work of Bishop Sumner is remarkable for its extreme simplicity of style, and the happy practical and devotional tone of its contents —Price, in boards, 88 cents—half bound in calf, $1 13—in calf, $1 50—in sheep, $1.

DEVOTIONAL SONNETS.

This reprint from a late London work, contains 168 Sonnets, of a high devotional cast—each taking as its theme some prominent texts in the Gospels of St. Matthew and St. Mark. It is printed very neatly, on fine paper, and handsomely bound—Price, in muslin, 44 cents—Silk, gilt edges, $1—Calf, gilt edges, at wholesale, $1 25.

WORKS ON EPISCOPACY.

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NIGHT.

By J. Montgomery.

Night is the time for rest;
  How sweet, when labors close,
To gather round an aching breast,
  The curtain of repose;
Stretch thy tired limbs, and lay thy head
Upon thy own delightful bed!

Night is the time for dreams;
  The gay romance of life,
When truth that is and truth that seems
  Blend in fantastic strife;
Ah! visions less beguiling far
Than waking dreams by day light are!

Night is the time for toil;
  To plough the classic field,
Intent to find the buried spoil
  Its wealthy furrows yield,
'Till all is ours that sages taught,
That poets sang, or heroes wrought.

Night is the time to weep;
  To wet with unseen tears
Those graves of memory, where sleep
  The joys of other years;
Hopes that were angels in their birth,
But perish'd young, like things on earth.

Night is the time to watch;
  On ocean's dark expanse
To hail the pleiades, or catch
  The full moon's earliest glance,
That brings unto the home-sick mind
All we have loved and left behind.

Night is the time for care;
  Brooding on hours misspent,
To see the spectre of despair
  Come to our lonely tent,
Like Brutus 'midst his slumbering host
Startled by Cesar's stalwart ghost.

Night is the time to muse;
  Then from the eye the soul
Takes flight, and with expanding views
  Beyond the starry pole,
Descries athwart the abyss of night
The dawn of uncreated light.

Night is the time to pray;
  Our Saviour oft withdrew
To desert mountains far away;
  So will his followers do—
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death;
  When all around is peace,
Calmly to yield the weary breath,
  From sin and suffering cease,
Think of heaven's bliss, and give the sign
To parting friends—such death be mine!

EDUCATION.

ST. BASIL ON THE INFLUENCE OF CLASSICAL STUDIES.

To the Editor of the (London) Christian Observer.

In your number for February there was a paper on the Influence of Heathen Classics in Education, written in answer to a former on that subject. There is in the writings of St. Basil (vol. i. p. 491, edit. Paris, 1638) a small treatise, "De legendis Libris Gentilium," addressed to youth; the following notice of which you may think not unseasonable, in reference to the discussion on this important topic of Christian education.

St. Basil thus describes the subject which he proposes to discuss: "We ought not to deliver up our understandings to these Gentile sages, to be guided by them as the ship is by the helm; but we should select what is useful, and have the discernment to know what ought to be passed over; and this is what I propose to teach you." He then lays down as a fundamental maxim among Christians, that the happiness of the life to come ought to be the principal object: the Scriptures, he tells young men, instruct us how to attain this object, but by mysterious doctrines at present above their capacity, wherefore he would use other helps "not altogether different or discrepant;" he would extract mental edification from pagan poets, philosophers, and pleaders, and as dyers prepare the cloth by some inferior composition before they infuse the purple, so would he have the minds of youth first initiated in this exoteric learning before they apply to sacred mysteries. Then, after proposing the following dilemma, (which is mere pagan sophistry,) "If this pagan learning have an affinity to ours, it will assist us in our search after truth; if not, the contrast will be serviceable to the better cause;" he endeavors to prove his point by two instances still more fallacious: asserting that Moses was prepared by Egyptian learning, and Daniel by Chaldean, for the reception of revealed truths; whereas Daniel was called to the prophetic office in early youth, before he had been long enough in Babylon to be even initiated in their sciences, and what aid could Moses derive or need from Egyptian mysteries who heard God himself speak to him face to face, as a man speaketh with his friend? But, according to Basil, we are to suppose Moses to have been a better Egyptian scholar than Jannes and Jambres; one that could foil them with their own weapons, and was by this dexterity better qualified for the sacred and unparalleled dignity to which God advanced him. Groundless as all these arguments are, Basil declares them sufficient for proving pagan learning to be not otherwise than beneficial to the soul.

He then undertakes to show in what manner young men were to avail themselves of pagan literature. But he does not appear to me to have accomplished in any part of the sequel what he here proposes. He repeats indeed that very general caution, that selection is necessary; and he quotes or refers to many instructive passages of pagan authors, with some anecdotes of their great men, which are on the side of virtue (and this is the substance of the whole treatise): but as to showing in what manner the excerpts may be profitably made, he neither gives himself any selections, (not even mentioning and reprobating the comic poets,) nor does he suggest any general rules or cautions that might render this task of extracting good from evil, somewhat less hazardous to the inexperienced persons whom he was addressing. He seems to imply throughout his discourse, that the pagan virtues of which he gives examples, are the same as the Christian graces that bear the same name. I need not remark how subtle and dangerous a snare is this to youthful minds! How were his inexperienced readers at once to admire these insulated instances of virtue, and yet condemn and reject the general character of the pagan sage or hero, which as Christians they could not avoid doing? This partial admiration of heathen wisdom and virtue, having the advantage too of *first* possession, (for this Basil assigns to it,) must necessarily abate the detestation they ought to feel to heathen vices, polytheism, and opposition, nay even enmity, to the fundamental principles of the Gospel. A predilection for the chief characters of pagan antiquity mingles with the reminiscences of our earliest years, and imperceptibly weakens our reverence and love for the saints and martyrs of Christ, if it do not sometimes entirely supersede it. But let an instance or two show how entirely St. Basil has overlooked this most serious practical objection to the advice he here gives, and how he has even contradicted the fundamental principles as laid down by himself.

"We," says he, (we Christians,) "do all things with reference to the life to come, as the soul is more valuable than the body; so great is the difference between the present life and that which is to come, in our estimation. Neither illustrious birth, nor pre-eminent strength and beauty, nor a splendid reputation, not even royal dignity do we value, or bestow a wish upon such things or admire the possessors of them—we extend our views much further—to the world to come: we love, and with all our might pursue, whatever contributes to this our main object; whatever falls short of this we utterly disregard."

This, he justly observes, is taught by our sacred writings; but then he also considers the same lesson to be taught "as through a glass, darkly," by the pagan orators, poets, and philosophers: he repeats, apparently with approbation, the saying of some eminent man, that the main subject of Homer's poetry was the praise of *virtue*. The superiority of Ulysses to the luxurious Phœnicians—even whilst he was reduced to utter destitution and nakedness by being shipwrecked on their coast—is, in Homer's description of it, a proof of the lustre and imperishable nature of *virtue*. The choice of Hercules, in the well-known apologue of Prodicus, (Xen. Mem. lib. 2,) St. Basil also alleges as illustrative of the heroic virtues, labors, and sufferings which raised men to the rank of demigods; and this he very justly denominates as being among the Pagans, virtue in words only: but we Christians, he adds, are to express it in our lives, and not act a part as players on the stage. It is thus that we are to make use of—that is, to confirm by our lives—such portions of the poetry and philosophy of the Heathen as have a virtuous and honorable tendency.

Here Basil all along supposes that the only defect in the exoteric instruction was, that it was not followed up in practice; but who is to imagine that this virtue of Hercules, of Ulysses, and of the best heroes of the Iliad, is essentially the same as that which he before described as fetching all its motives from the invisible world. And even if it were the same, are the persons addressed, very young men, capable of disentangling these rudiments of genuine virtue from all that is heterogeneous and contradictory in these (to say the very least) ambiguous characters? What parts of the characters of Hercules, Ulysses, and Achilles adhere to the memory and imaginations of our young students, and have the advantage of first possession given to them? Are the virtues thus previously instilled the same in substance as may be afterward infused by the prophets and evangelists? Let those students of Eton, Westminster, and Winchester, who have become faithful and devoted ministers of Christ, determine what connexion their early lessons of virtue from pagan heroes and philosophers, have with the virtues of those who look not at the things that are seen, but those which are unseen, and look pre-eminently at their great ascended Exemplar.

Nor is this venerable father more consistent or fortunate in his application of the lessons derived from Pagan history; when from the monstrous tables of the heroic ages he condescends to examples more tangible; for he still confounds Pagan and Christian virtue, things radically distinct. Pericles, Socrates, Alexander, Solon, Diogenes, Clineas the Pythagorean, and Plato, are quoted; and of some he expressly asserts, of all he intends we should understand, that their alleged sayings or deeds are either the same, or bear some affinity to the virtues of the Gospel. Yet if we select the least exceptionable of these instances, we shall see great reason to doubt this affinity. For let us take Basil's own rule to judge them by, that the previous study and the subsequent practice of any science must be of the same nature. The candidate for the wrestler's crown does not study music. Is then the main texture the same, with only different shades of coloring, in these virtuous precepts and acts of pagan philosophers, and in those verbally cognate precepts of the Gospel? Is the bravado of Pericles, who stayed patiently all day in the forum to hear himself abused, till it was dark, and then ordered his slave to light the abusive fellow home;—and that of Socrates, who when bruised and disfigured took no other revenge than to write the man's name on a label, and hang it on his own forehead, to let every one know who had beaten him;—is the reply of Euclid of Megara, who, when a man swore he would have his life, swore in his turn, that he would not retain any grudge against him; and Clinias's refusing to take a *true* oath, though it would have saved him three talents; and the refusal of Alexander to see the captive daughters of Darius, thinking it a disgrace, after conquering the men, to be subdued by the women;—are these laudable sayings and actions really homogeneous with the purity of mind and the unostentatious spirit of forgiveness enjoined and exemplified in the Gospel? The character and motives of those who practise these evangelical virtues sufficiently prove them to be virtues of a distinct species. They are the fruits of love and faith; they are connected with a desire to see God, and to glorify him; they are the results of a renewal of heart by his Holy Spirit; they are the offspring of gratitude to him for his infinite mercy in our redemption, through his beloved Son; and, though not in the way of meritorious claim, they are united by our Saviour himself with our hope of obtaining the forgiveness of our trespasses by our Heavenly Father. St. Basil himself calls the virtue of these Pagans, σκιαγραφια τις της αρετης, not the substance, but a shadow of virtue; and adds, that we shall have such things better from our own Scriptures. Here, however, he slides back into what appears to me his fundamental error—namely, that the virtue is the same in both cases, only that the one is more perfect than the other; whereas, the spirit in which they are done, and the objects aimed at, are essentially different. The external difference is in some cases scarcely discernible, nay, in some, the Christian is far less splendid than the synonymous Pagan virtue. Does it not then require a mature and manly understanding to discriminate when things that differ in essential qualities are nevertheless alike?

From all these considerations, I conclude that St. Basil's general counsel concerning reading the books of the Gentiles is very hazardous, at least to those inexperienced persons to whom it was addressed; and the same, or rather stronger objections, lie against the system of our celebrated schools and colleges. Nor will Basil's illustrations of the subject, though ingenious, remove these objections. He says we must select the flowers that contain honey, from those that are poisonous; we must avoid the thorns, whilst we gather the roses; and what is even more difficult, we must affix and adapt all that we so collect to one great object—namely, the attaining a felicity of a sublime and heavenly nature in God's presence; according to the Doric proverb, we must make fast our line to the block that is to be raised; but do we expect youthful minds to be thus on the alert in spiritual edification, and to bring their pagan literature to bear on the great question of salvation and eternal glory? Yet Basil acknowledges this to be a Christian's duty. "What are we to do, some one will say? We are to take care of the soul, and give our undivided attention to that." He then branches his discourse into three heads; on the necessity of mortifying our affections toward sensual pleasures, toward wealth, and toward fame. But the passages he produces from the Pagans on these three heads, however appropriate, are liable to the same objections as the preceding, they seldom agree with his own fundamental principle: in some instances they are mere stoical declamation, as when he makes a fop as bad as an adulterer, and says without disapprobation, that Plato chose an unhealthy spot for his academy *intentionally*, in order to repress luxuriant health, and that the body ought to have punishment and restraint like a wild beast. He admits indeed, that it ought to be succored so far as may be subservient to philosophy. And this idea of Plato he compares with this of St. Paul, "make not provision for the flesh, to fulfil the lusts thereof;" whereas the Apostle's words, immediately preceding, "put ye on the Lord Jesus Christ," express a sanctity far greater in extent and different in principle from that of the Platonic school. When (referring to riches) he professes to admire Diogenes for despising wealth, and declaring himself richer than Alexander, and introduces Socrates saying to a man vain of his wealth, that he should defer giving him that respect and praise which he seemed to expect, till he saw what use he made of his wealth here; we see two different kinds of contempt for riches—the latter much better than the former—but neither of them resembling the humble contentment of the Christian, who is laying up treasure in heaven. Of fame or glory, Basil observes, that nothing is more unworthy of a wise man than to make popularity the main object of his life; for he must possess the craft and subtlety of Archilochus's fox, and resemble the Egyptian sophist, who could change himself into a plant or a wild beast, or whatever he chose, or be like a polypus that takes the color of the ground it lies upon; but how much more forcible is our Lord's reproof of such versatile and unprincipled conduct! "Wo unto you when *all* men speak well of you." From some author whom he does not name, he has this quotation, ȣ το ὁρωμενον εςιν ὁ ανθοπος; that which is seen is not the man: we need a superior degree of wisdom to attain the knowledge of ourselves, which is impossible to a mind that is not purified; as well might a weak eye behold the sun. To discern the immortality and dignity of the soul, and to make a suitable provision for it in this short state of probation, not to lose those great hopes for the brief indulgences of sloth, not to expose ourselves to reproach and punishment under the earth, or whatever part of the universe is the scene of God's righteous judgments; such, says Basil, is our tremenduous stake in this present mortal life. These were not merely the prevailing sentiments of St. Basil; they were deeply engraven on his heart, and legibly inscribed on his daily life: he was ever seriously and laboriously engaged in "making provision for eternity," and he is now reaping the fruits of his labor; but this wisdom unto salvation he learned not from the Pagan pages, but from Jesus and his Apostles. To them let us adhere, and say as they did, "We will give ourselves continually to prayer, and to the ministry of the word."

PRACTICAL.

SURPRISE IN DEATH.

If we have not walked closely with God in this world, we may well be afraid to appear before him in the next. If we have not maintained a constant converse with Jesus our Saviour, by holy exercises of faith and hope, it is no wonder if we are not so ready with cheerfulness and joy, to resign our departing spirits into his hand. It is possible we may have a right to the inheritance of heaven, having had some sight of it by faith as revealed in the Gospel; having in the main chosen it for our portion, and set our feet in the path of holiness that leads to it; but we have so often wandered out of the way, that in this awful and solemn hour, we shall be in doubt whether we shall be received at the gates, and enter into the city.

Such unwatchful Christians have not kept the eternal glories of heaven in their constant and active pursuit; they have not lived upon them as their portion and inheritance; they have been too much strangers to the invisible world of happiness, and they know not how to venture through death into it. They have built indeed upon the solid foundation, Christ Jesus and the Gospel, but they have mingled so much hay and stubble with the superstructure, that when they depart hence, or when they appear before Christ in judgment, *they shall suffer great loss by the burning of their works, yet themselves may be saved so as by fire.* They may pass as it were by the flame of hell, and have something like the scorching terrors of it in death, though the abounding and forgiving grace of the Gospel may convey them safe to heaven: they escape as a man that is awakened with the sudden alarms of fire, who suffers the loss of his substance, and a great part of the fruit of his labors, and just saves his own life. They plunge into eternity, and make a sort of terrible escape from hell.

2. "They can never expect any peculiar favors from heaven at the hour of death, no special visitations of the comforting Spirit, nor that the love of God, and the joy of his presence, should attend them through the dark valley." It is not to such unwatchful or sleepy Christians, that God is wont to vouchsafe his choicest consolations. They fall under terrible fears about the pardon of their sins, when they stand in most need of the sight of their pardon; and Christ as the ruler of his Church, sees it fit they should be thus punished for their negligence. They lay hold of the promises of mercy with a trembling hand, and cannot claim them by a vigorous faith, because they have not been wont to live upon them, nor do they see those holy characters in their own hearts and lives, which confirm their title to them. They have no bright views of the celestial world, and earnests of their salvation, for it is only for watchful souls, that these cordials are prepared in the fainting hour: it is only to the watchful Christian, that these foretastes of glory are given. *The fruit of righteousness is peace, and the effect of righteousness is quietness and assurance for ever.* Isa. xxxii. 17. *Blessed is he that watcheth, and keepeth his garments* clean, that he may enter with triumph into that city, where nothing shall enter that defileth.

3. "Slumbering and slothful Christians are often times left to wrestle with sore temptations of Satan, and have dreadful conflicts in the day of death:" and the reason is evident, because they have not watched against their adversary, and obtained but few victories over him in their life. These temptations are keen and piercing thorns, that enter deep into the heart of a dying creature. The devil may be let loose upon them with great wrath, knowing that his time is but short; and yet there is great justice in the conduct of the God in heaven, in giving them up to be buffeted by the powers of hell. What frightful agonies are raised in the conscience by the tempter and the accuser of souls, on a sick or dying bed, can hardly be described by the living, and are known only to those who have felt them in death.

4. *Such drowsy Christians make dismal work for new and terrible repentance on a death-bed;* for, though they have sincerely repented in times past of their former sins, yet, having too much omitted the self-mortifying duties, have given too much indulgence to temptation and folly, and having not maintained this habitual penitence for their daily offences in constant exercise, their spirits are now filled with fresh convictions, and bitter remorse of heart. The guilt of their careless and slothful conduct finds them out now, and besets them around, and they feel most acute sorrows, and wounding reflections of conscience, while they have need of most comfort.

5. "The unwatchful Christian, at the hour of death, has the pain and anguish of reflecting, that he has omitted many duties to God and man, and these can never be performed now;" that he has done scarce any services for Christ in the world, and those must be left for ever undone: there is no further work or device, no labors of zeal, no activity for God in the grave, whither we are hastening. *Eccl.* ix. 10. 'Alas! I have 'brought forth but little fruit to God, and it is 'well if I be not cast away as an unprofitable 'servant. My talents have lain bound up in 'rust, or been but poorly employed, whilst I have 'lain slumbering and inactive: the records of 'my life in the court of heaven, will show but 'very little service for God among men: I have 'raised few monuments of praise to my Redeemer, and I can never raise them now. I shall 'have but few testimonies for my love and zeal. 'to appear in the great day of account, when the 'martyrs, and the confessors, and the lively 'Christians, shall be surrounded with the living 'ensigns of their victories over sin and the world, 'and their glorious services for their Redeemer. 'Wretch that I am! that I have loved my Lord 'at so cold a rate, and lain slumbering on a bed 'of ease, whilst I should have been fighting the 'battles of the Lord, and gaining daily honors 'for my Saviour!'

6. As such sort of Christians give but little glory to God in life, so they do him no honor in death; they are no ornaments to religion while they continue here, and leave perhaps but little comfort with their friends when they go hence: doubtings and jealousies about their eternal welfare, mingle with our tears and sorrows for a dying friend; those anxious fears about the departed spirit swell the tide of our grief high, and double the inward anguish. They are gone, alas! from our world, but we know not whither they are gone, to heaven or to hell. A sad farewell to those whom we love! A dismal parting stroke, and a long heart-ache.—*Watts' World to Come.*

From the Works of Jeremy Taylor.

THE LOSS OF THE SOUL.

There is a sort of men, who, because they will be vicious and atheistical in their lives, have no way to go on with any pleasure and without huge disturbances, but by being also atheistical in their opinions; and to believe that the story of hell is but a bugbear to affright children and fools, easy believing people, to make them soft and apt for government and designs of princes. And this is an opinion that befriends none but impure and vicious persons. Others there are, that believe God to be all mercy; that he forgets his justice; believing that none shall perish with so sad a ruin, if they do but at their death bed ask God's forgiveness, and say they are sorry, but yet continue their impiety till their house be ready to fall: being like the Circassians, whose gentlemen enter not the church till they be threescore years old; that is, in effect, till by their age they cannot any longer use rapine; till then they hear service at their windows, dividing unequally their lives between sin and devotion, dedicating their youth to robbery, and their old age to a repentance without restitution.

Our youth, our manhood, and old age, are all of them due to God, and justice and mercy are to him equally essential; and as this life is a time of the possibilities of mercy, so to them that neglect it, the next world shall be a state of pure and unmingled justice.

Remember the fatal and decretory sentence which God hath passed on all mankind: 'It is appointed to all men once to die, and after death comes judgment.' And if any of us were certain to die next morning, with what earnestness should we pray; with what scorn should we look on the licentious pleasures of the world! Then nothing could be welcome unto us but a prayer book, no company but a comforter and a guide of souls, no employment but repentance, no passions but in order to religion, no kindness for a lust that hath undone us. And if any of you have been arrested with alarms of death, or been in hearty fear of its approach, remember what thoughts and designs then possessed you, how precious a soul was then in your account, and what you then would give that you had despised the world, and done your duty to God and man, and lived a holy life. It will come to that again; and we shall perfectly understand, that all the things and pleasures of the world are vain, and unprofitable, and irksome, and that he only is a wise man who secures the interest of his soul, though it be with the loss of all this world, and his own life into the bargain. When we are to depart this life, to go to strange company and stranger places, and to an unknown condition, then a holy conscience will be the best security, the best possession; it will be a horror that every friend we meet shall, with triumph, upbraid us with the sottishness of our folly: "So, this is the goodly change you have made; you had your good things in your lifetime, and how like you the portion that is reserved to you for ever?" And suppose God should now, at this instant, send the great archangel with his trumpet, to summon all the world to judgment, would not this seem a notorious, visible truth; a truth which you will then wonder that every man did not lay to his heart, and preserve there, in actual, pious, and effective consideration? Let the trumpet of God perpetually sound in your ears, *surgite, mortui, et venite ad judicium:* place yourselves by meditation every day on your death-bed, and remember what thoughts shall then possess you, and let such thoughts dwell in your understanding for ever, and be the parent of all your resolutions and actions.

And although God hath lighted his candle, and the lantern of his word, and clearest revelation, is held out to us, that we can see hell in its worst colors and most horrid representments; yet we run speedily after baubles, unto that precipice which swallows up the greatest part of mankind; and then only we begin to consider, when all consideration is useless.

He, therefore, is a great fool, that heaps up riches, that greedily pursues the world, and at the same time (for so it must be) 'heaps up wrath to himself against the day of wrath;' when sickness and death arrest him, then they appear unprofitable, and himself extremely miserable; and if you would know how great that misery is, you may take account of it by those fearful words and killing rhetoric of Scripture: 'It is a fearful thing to fall into the hands of the living God;' and, 'Who can dwell with the everlasting burnings?' There is no patience can abide there one hour, where they must dwell for ever!

The Persian poet, Sadi, has a remark on *humility* well worth the attention of Christians:—That it is like the vine-branch, which bends to the ground with the weight of its fruit.

When we pray to have a cross removed, and do not obtain our petition, we may fairly conclude that God designs, 1. To try our devotion to his will: 2. To prove the sincerity of our profession: 3. To use it as a refining fire, which will be suffered to go out when the dross is sufficiently purged away.

A sense of mercy gives the humble soul such excellent counsel as Placilla, the Empress, gave her husband Theodosius, 'Remember, O husband,' said she, 'what you lately were, and what you now are; so shall you govern the empire well, and give God his due praise for so great an advancement.'—*Brookes.*

Dost thou find thy corruption begin to entangle thy thoughts? Rise up with all thy strength against it, with no less indignation than if it had fully accomplished what it aims at. Consider what an unclean thought would have: it would have thee roll thyself in folly and filth. Ask envy what it would have;—murder and destruction are at the end of it. Set thyself against it with no less vigor than if it had utterly debased thee to wickedness.—*Owen.*

Cast your cares upon the Lord, and he will direct them. Believe in God, ye doubtful, because he can do all things; he can both turn away his wrath from you, and send you help and security.—*Hermas.*

Brookes remarks, 'The first man would know as God, and the Babel-builders would dwell as God.' (There is indeed a remarkable similarity in the spirit of both offences; and the same ambition that made man's rebellions in paradise, continued to rule him out of it.)

I am well persuaded that a young woman, to be truly respectable, must dare to be laudably singular. The more retired and seldom-to-be-seen wife, whose theatre of real action and real pleasure is within her own house, in the fulfilment of sober, useful, and exemplary duties, will ever be most beloved, most respected, and most befriended.—*Richmond.*

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